

MISSIONARY HERALD.

VOL. XXIX.

OCTOBER, 1833.

No. 10.

American Board of Commissioners for Foreign Missions.

Bombay.

EXTRACTS FROM THE REPORT OF THE
MISSIONARIES FOR 1832.

BOMBAY STATION.

Mr. Stone and Mr. Ramsey, and their wives,
and Miss Farrar, reside at this station.

Stated Religious Services.

We have three services regularly in the chapel on the Sabbath. The first is held at nine o'clock in the morning, at which time a regular discourse is delivered. The number of those who attend varies from 60 to 120; those who are in one way or other connected with the mission are required to attend; but others who are not connected with us in any way, and over whom we have no control, often come. These last, however, seldom wait to hear a whole discourse. Few are yet to be found among the natives, who are disposed to suspend their usual labors on the Sabbath to attend at the house of God and hear from his servants the message of love.

The second service is in the afternoon at half past three o'clock, and is designed for the teachers and scholars in connection with our schools in Bombay. On these occasions the boys are examined as to their knowledge of the catechism, commandments, and other Scripture lessons, which have been previously assigned them. The teachers are at the same time assembled by themselves for reading the Scriptures and instruction. After which an address to the teachers and children collectively, and others who may be present is made, and the meeting is closed with prayer.

The third service is conducted in the English language, and designed for those in connection with us who understand English, and other Europeans who may attend. The attendance on this service and attention is such as to encourage us to continue it. The united prayer-meeting, on

the first Monday in each month, is regularly observed by us.

On the afternoon of Tuesdays we have a meeting in the chapel for the benefit of the teachers of our schools. A few of the girls from the first classes in the schools attend this meeting, and strangers are occasionally present. The exercises are conducted on the plan of a Bible class.

In addition to those, a daily service is held at the chapel at nine o'clock in the morning, consisting of the reading and expounding of the Scriptures, and prayer, for the benefit of the workmen in the printing department and others who may attend. We are happy to state that the number of natives of different castes, who call at the chapel for books and religious discussions, is increasing—not only of those who reside in Bombay, but of those from various parts of the country, who visit Bombay for traffic or religious observances.

A meeting has been kept up during the year in Mazagaum, for the benefit of the Europeans and others who understand the English language in that village. The attendance at this meeting is also small.

Street preaching has also been attended to. We are in the habit of going out daily among the people to converse with those who may be disposed to listen to the word of God when brought to their doors, but who are not willing to seek after it, where it is statedly preached. On these occasions the missionary goes out and commences a conversation with one or two, and soon others collect around him. He cannot deliver a regular and systematic discourse upon any one topic, nor is it desirable to do so. The subject of his discourse varies according to the character and dispositions of those with whom he may converse, and assumes the didactic, argumentative, and not unfrequently the polemic, form. During the short space of half an hour he may have a hundred hearers or more, and at no one time, perhaps, more than 20 or 30. Notwithstanding this continual shifting of his hearers the good seed is sown among them, and although the most of it may "be

trodden down and devoured by the fowls of the air," still we indulge the hope that some of it will spring up and bear fruit to the glory of God. On these occasions we have a good opportunity for an extensive distribution of tracts and portions of the Scriptures among the people, as we not unfrequently meet with those who have come to Bombay from distant places. We are careful to give only to those who can read, and who, we suppose, will be disposed to read them. The demand for tracts, and especially for the Scriptures is, we think, on the increase, and it will be greater in proportion to the increasing number of readers.

Tours for Preaching and Distribution of Tracts.

Fully convinced of the importance of spreading as wide as possible among the people the knowledge of the truth, several short tours have been performed, by the members of this branch of the mission during the past year. In January last the villages of Thull, Allebag, Revadunda, Rohay, Ashtamet, Parlee, Nagoatney, and the island of Caranja, were visited by two of our number. Besides examining the schools in connection with the mission in the villages, they had the happiness of preaching the gospel to many people whom they found in the bazars, streets, and school-rooms. They also distributed about 3,000 portions of tracts and Scriptures before their return. A few schools, not under the care of the mission, and which are taught by brahmins, were supplied at their request with tracts and portions of the gospels, to be read in the schools. They found all classes of the people willing and eager to receive the tracts except the Mussulmans. With these they had frequent conversations. They invariably conversed temperately and reasonably until the way of salvation through Christ, the Son of God, was spoken of; and then immediately exclaiming "Blasphemy! blasphemy! God has no Son"—they went away in a rage. Truly the offence of the cross of Christ has not yet ceased—the name of Christ is now an offence to many, but must be the glory of all nations.

The boys in the first and second classes in the schools, generally read well, and many of them have a tolerably correct knowledge of the history of Christ, of His doctrines and precepts, and of the Scripture account of the creation of the world. In the Parlee school, a youth about nineteen years of age, who, although blind from his infancy, repeated all the catechism, and a portion of the gospel of John. We cannot but hope and pray that while it has pleased the Lord to close the eyes of this youth on the beauties of creation, he will graciously open the eyes of his understanding to behold the riches of His grace in Christ Jesus, and sanctify his

soul through that truth he is daily treasuring up in his memory.

In the month of December, another tour was performed by one of our number. The same villages were visited, and about 1,200 portions of the Scriptures and tracts were distributed. The demand for tracts in this instance was greater than he could supply. Applications were made in several places for schools. The people pleaded their poverty and the number of children with them as an argument for establishing schools among them. It was judged proper, however, not to establish any more schools until we shall have sufficient strength to give them a more thorough supervision.

During this tour many appeared to feel the force of divine truth. One instance is worthy of notice. In going to the village of Agraum the missionary was met by an individual who solicited a tract, saying, "I can read." He requested a copy of the New Testament. As the missionary had none with him he was told to call in the evening at the teacher's house in Revadunda. In the evening he came, and was furnished with portions of the Scriptures and such tracts as were judged suitable. During the conversation which was held with him, he confessed that he had from his childhood worshipped idols until he heard the word of God preached in one of the schools, two years ago, and had received tracts concerning the Christian religion. From that time he ceased to worship idols, having thrown his own away. The parable of the barren fig-tree was explained to him, and while he heard, he wept. The next morning he called again and more conversation was had with him. He said he had read one of the tracts to his parents, but they were not disposed to attend to the truths it contained—for his part, however, he was determined, he said, never to go back to the worship of idols. He acknowledges that Jesus Christ is the Savior of sinners and seems to be fully convinced of the folly and sinfulness of Hindooism, but restrained by fear from publicly renouncing the religion of his ancestors and embracing the religion of Christ. During the same month another member of the mission visited the village of Panwell, examined the school under the care of the mission in that place—preached the gospel and distributed books to the people at the school-house and in the bazar. Our schools on the continent have been visited twice during the year by the members of the mission, besides the monthly visitation of the superintendent of these schools, who is an interesting and intelligent Jew.

Our visits on the continent have been well received by the people generally; and especially in the villages where we have schools established, the desire for books is rapidly increasing, and a preparation of mind to read them with profit and to attend on the preaching of the gospel to advan-

tage, was manifest. We may hope that the schools will have no small share of influence in increasing, as they have had in producing, this state of things. Many families are now blessed with the reading of the Scriptures and tracts, in consequence of these schools, which otherwise would not have been the case. The most part of these schools are taught by Jews who do not permit heathenish rites to be practiced in them. We were careful in our tours to call upon the heads of government, and to supply them with the word of God and copies of the different tracts in our possession.

The number of tracts and portions of Scripture distributed by us during the year will amount to more than 6,500, besides 250 bound copies of the New Testament.

Schools.

In connection with this branch of the mission we have at present 17 schools in Bombay, of which 12 are exclusively for females; and 11 on the continent.

The children in the 1st and 2d classes in all the schools read the Scriptures and other printed books. Many of them read fluently and understandingly. They are also required to repeat the ten commandments and a catechism containing a summary of Scripture history and doctrines. Their knowledge of divine truth is increasing, but there are none of them, concerning whom we can indulge the hope that they have passed from death unto life. We do hope that the knowledge which they acquire concerning the way of salvation will not be lost, and that our schools will become, in the hand of God, instruments of great good.

Our female schools are assuming a more encouraging appearance. The difficulty now in establishing and keeping them up arises, not from the opposition of the children or their parents to the subject, but from the indifference manifested by them, and from the unfaithfulness of the teachers, who are either heathen or Jews. Several of the girls in connection with the schools are employed a part of the time in sewing, knitting, and in fine needle work. Specimens of their work have been exhibited which clearly show that Hindoo girls are capable of a high degree of improvement in this branch of work. Formerly, the little girls required a small reward to induce them to learn to work, but now they begin to think it a favor to be taught, so that they request permission to come to the ladies of the mission for that purpose. Many of the girls who live at a distance from the mission houses are taught in the schools. Through the kindness of the European officers of the regiments of native soldiers in Bombay, three schools have been established in the regiments for the instruction of the female children of the soldiers. A

commodious bungalow has also been erected by them for the accommodation of the children of the 6th regiment, and suitable school-rooms furnished for the others. These schools are yet small, but increasing. A change is evidently going on in the minds of the natives of Bombay in reference to their female children; and we indulge the hope that the time is not far distant, when education will be as common among the native females as among the men. A public examination of the girls' school was held in the chapel on the 29th of November. In reference to this examination and as furnishing a specimen of native observation and opinion, we insert the following curious notice of it, which first appeared in the *Bombay Hurkaru* and *Wurtuman*, published in the Goojurattee language, and edited by a respectable Parsee—a translation of which into the English and Marathee languages, appeared in the *Durpun*, a native newspaper, from which we copy it.

"There was an examination of the native girls' schools at the missionary chapel, on Thursday, the 29th ultimo, at which other engagements prevented us from being present. We subjoin an account of the examination, translated from the *Bombay Hurkaru* and *Wurtuman*. 'Last Thursday there was an examination, at the American mission chapel in Bhendi Bazar, of the schools for Hindoo female children. Many European ladies and gentlemen were present, and we also attended. At 11 o'clock, the children were examined in Mahratta, which they read fluently. They answered questions promptly, and read a translation of the Christian catechism, [sung a Christian hymn] in a tone of pleasure seldom exceeded even by English children. When the examination in reading was concluded, the girls' needle-work, the stockings they had knitted, and embroidery work which they had made up, were exhibited and inspected. On examination, these appeared equal to work of the same description performed in England. There were children's woollen stockings finer than those made in England. The ladies present praised the children, and also the lady who had instructed them.

"The children having learnt so much during the short period of six months, every one present felt convinced that they would soon learn many other useful acquirements. Had these children not been taught the useful arts they know, they could only, like their mothers and grandmothers, have earned six pice, after toiling all day in the fields, exposed to the scorching heat of the sun; but through the charity of those who have subscribed for the support of this institution, these children are rendered capable of earning, with ease, and seated on their chairs, at least from 12 to 18 pice a day. O Parsees! found a charitable institution, where boys and girls may receive

instruction. We entertain no doubt that unless you do this, the children of purwarrees [low caste] will hereafter be held in ten times more respect than your own. We forgot to mention above, that the hand writing of the children at the school, was so neat as almost to pass for lithography.'"

Translation of the Scriptures.

In this department Mr. Graves is the only member of our mission who has been particularly engaged. While at the Neigherry Hills the preceding year for the benefit of his health, he translated several of the books of the Old Testament into Murathee, which, after his return from the hills in October, 1831, to his departure for America in August last, he was assiduously engaged in revising for the press as his health and other duties permitted. In order to preserve his translation as free as possible from provincialisms, and to use only such words and phrases as are of general usage throughout the Muratha country, he removed to Ahmednuggur in the Deccan, to avail himself of the opinion of pundits in that region. He has left his translation of Exodus with the committee of translation of the Bombay Bible Society, which will soon be printed. He has also left, by request, his translation of the Psalms with a gentleman at Poona. The failure of Mr. G.'s health prevented his revising his translations of the other books before his departure. He has taken them with him, in hopes of reviewing them as his health may admit during his absence. Should he not, in the providence of God, be permitted to return, his translations will be available to the mission.

Mr. Graves has completed the revision of the New Testament, and the revised copy is on its way to Bombay.

Printing.

During the past year the mission have printed editions of the following numbers of their books in *Murathee*, viz.

	No. of copies.	Size.	Whole No. of pages.
No. 11. Scripture Catechism, 5th ed. revised,	3,000	12mo.	72,000
No. 16. True worship of God, 2d ed. revised.	2,500	"	70,000
No. 18. Prayers and Hymns, 3d ed. revised,	3,000	"	156,000
No. 19. Summary of the Holy Scriptures,	2,500	8vo.	910,000
No. 20. Nature of Prayer, with Prayers and Hymns for schools, 1st ed.	600	12mo.	19,300
No. 7. Glad Tidings, 4th ed.	3,000	"	72,000
No. 1. First Book for Schools, 6th ed. revised,	3,000	"	72,000
For the Bombay Auxiliary Bible Society, Matthew's Gospel, lithographed,	1,000	4to.	675,000
For the Bombay Tract Society, 10 different Tracts, amounting to	22,000	8vo.	800,000

No. of
copies.

Size.

Whole No.
of pages.

For the Bombay Church Missionary Society, Tract, 1,000 4to. 24,000
In English.—For societies and individuals.—Reports of religious societies, sermons, and other religious pamphlets, 12,000 8vo. 530,000
Other miscellaneous works amounting to 141,700

There is now in the press an edition of the Gospel by Matthew for the Bombay Auxiliary Bible Society, 8,000 copies.—The Mission Tract No. 8, Scripture Doctrines, 2,500 copies, and a few other books.

Mission Church.

During the year only one person, a Hindoo woman named Gunga, has been baptised and received into the church. She was a regular attendant on the means of grace for many months previous to her baptism. As soon as she publicly professed faith in Christ, she became an outcast, and all her friends forsook her. She was immediately taken into one of the families of the mission, where she has by her own industry supported herself; and by her correct deportment and attention to the duties of religion, she still continues to give evidence of a change of heart and growth in grace. Dajeeba has been removed to Ahmednuggur. The other members of the church continue to walk orderly. The whole number of members now in connection with this station, including the mission families, is 16.

A Temperance Society has been formed in the mission upon the principle of entire abstinence from ardent spirits, except when used medicinally. Eleven men in the printing office, viz. three Indo-Britains, one Portuguese, three Parsees, and four Hindoos, are also members of the society.

AHMEDNUGGUR.

Mr. Read and Mr. Boggs, with their wives, reside at this station, and have Babujee and Dajeeba for native assistants.

Preaching.

Concerning this station Mr. Read writes—

We have had daily three services in Murathee, and on the Sabbath three. Two of these services may properly be denominated preaching the word, and the third reading the Scriptures, conversation and prayer with those who are members of our church.

Our first exercises is in our verandah at nine o'clock in the morning. The usual attendance is from 30 to 40, consisting of our converts, of those in our service, the inmates of the poor-house, and such others as may be disposed to attend. More or less of the villagers are frequently present. This service usually continues about an hour. A few verses of Scripture are read, explained and enforced; the services are

then closed with prayer. At five o'clock in the evening, we have another similar service in a small building, which has recently been erected for this purpose in a public part of the town, near our bungalow.

Before the erection of this building we were in the habit of going into some public part of the town and addressing the people by the way side. But from several instances of indignity and abuse, offered us at those times by the brahmins, who now fully understand that the truth of God is destined to undermine and destroy the craft by which they obtained their livelihood, it was judged best at present to have a place of our own, so situated as to be conspicuous to the concourse of people, who are passing and repassing at the close of the day, and so constructed as to accommodate both those who are willing to sit and hear the gospel, and those who will only stand at a distance, and hear without seeming to hear. Both of these objects are gained. The number of hearers usually varies from fifty to a hundred, including Hindoos, Mussulmans, and Christians. This building is so near the Poor Asylum, as to afford the inmates the opportunity of attending—twenty or thirty of these are generally present. This gives us a permanent assembly, should none of "the by-way hearers" turn aside to listen. A daily exercise at a stated place has the peculiar advantage of affording to all, who may be disposed to come and see what these strange things mean, an opportunity of knowing where the word of God is preached. And another advantage it possesses in a time of angry excitement is, that we are on our own ground, and can make our own rules both for speakers and hearers. Thus we escape the annoyance and abuse which we might otherwise receive from a promiscuous assembly in the bazar. This exercise is conducted in a way similar to the one in the morning, except that it is frequently more colloquial, and sometimes more controversial.

We have a daily Murathee service at half past seven in the evening. This is our family worship, at which our domestics and the members of the church attend. A chapter is read in the New Testament. Each one who is able reads a few verses, and Babajee, Dajeaba, and myself pray alternately. An hour is then spent in conversation on the chapter read, or some other portion of Scripture. I sometimes relate some story from the Old Testament, read a chapter in one of the Prophets, or give them the character of some of the Old Testament saints, as of Jacob, or David, or Elijah. This interests them much, as they have not yet the privilege of reading but a small portion of the Old Testament in their own tongue, (the book of Genesis being the only part of the Old Testament which is printed in Murathee.) Our first service on

the Sabbath, at seven o'clock in the morning, is of a catechetical nature, and designed for our schools. Besides the scholars, who are required to attend, some of the parents of the children and others are present. The children are seated around the side of the room, each teacher with his school. I stand in the centre and begin to converse on some subject relating to Christianity. As I proceed I continually ask the children such questions as they may be able to answer from the books in the schools. For example, if speaking of the absurdity of idolatry, I ask what God has said respecting the worship of idols. Some one then repeats the second commandment. If speaking of the Savior Christ, I ask who he is? How salvation can be obtained by him, &c. &c. The exercise closes by the girls repeating a hymn, and the boys a prayer, and an extempore prayer by myself, or Babajee if he be present. Our second and third services are at ten in the morning and four in the evening. We commence with prayer, read a portion of Scripture, discourse for three quarters of an hour and close with prayer. Sometimes Babajee and myself speak alternately as occasion may require; at other times one of us conducts the whole service, and sometimes I only occasionally suggest topics as he proceeds.

During the first part of the year, we had two religious services in English on Sabbath evenings. One amongst the European soldiers, and the other with a few Christian friends at our bungalow. Since the death of Mr. Hervey the first has been discontinued, and the second only occasionally supported since the departure of Mr. Graves. But the Wednesday evening meeting and the monthly prayer-meeting have been regularly observed through the year. It may here be interesting to notice, that Babajee has observed the monthly prayer-meeting at the same hour in his own house, with the native members of the church.

Distribution of Books.

During the last year we have distributed in and about Ahmednuggur some thousands of religious books and portions of Scripture. All classes of Hindoos have sought for them, and we believe they have been generally read and understood. The brahmins have apparently fears of the consequences of them. To the Mussulmans we have given Hindoostanee books as we have had opportunity. The demand has not been great. There are here many deluded followers of the false prophet. This was formerly the capital of the Mohammedan power in the Deccan. They are generally very haughty, bigoted, and not inclined to hear or examine. The demand for Goojarattee books has been still less. There is a considerable number of Gooju-

rattee people in Ahmednuggur. They are principally engaged in traffic, and seem to inquire for nothing more than how they shall accumulate treasures for the present life.

Tours.

Though Ahmednuggur contains 40,000 or 50,000 inhabitants, and may be supposed to demand the whole time of more laborers than we have had, still we have considered that the numerous villages in the vicinity had a claim to a portion of our time and labor. Within a circumference of twenty miles from Ahmednuggur as a centre, there are not less than fifty villages.

Babajee and myself have within a few months made four short tours of six or eight days each. We visited twenty-nine villages within thirty miles of Ahmednuggur. We have also made one tour of a hundred miles in which we visited twenty-two villages. Most of these lie to the southward from Ahmednuggur, and chiefly belong to Sindia or Holkur. With the exception of one or two, none of these fifty-one villages had been previously visited by a missionary. In all these places we preached to many Christ and him crucified. The people, as is usual when the gospel is new to them, listened attentively. We distributed a large number of books, and trust that the good seed has not been sown in vain. At Chamarugonda we met with a rebuff from the native government, which at first seemed to presage evil, but which turned out, as we trust, to the furtherance of the gospel. After our first audience before the people, the government issued an order forbidding the people to hear us, and threatening to fine each person a rupee and a quarter for every book he should receive. This prevented our labors the first day. In the night several came for books. The next day the order of government was openly violated by the people, and all classes came to hear the gospel and receive books. I have no where had the privilege of preaching to such large assemblies as we had here during the remainder of our stay. Nor have I known books sought for with more eagerness. I gave away all I could spare, and still could not supply the demand. At four o'clock on the second day the subedar, (chief magistrate,) apparently vexed that his mandates had not been regarded by the people, came in person to order me to leave the town. To him and his retinue, and to the immense crowd of people which the occasion of his visit drew together, I preached the words of eternal life. Chamarugonda lies forty miles south of Ahmednuggur, and contains, I should judge, 25,000 inhabitants.

Converts.

Our church consists at present of eight members, four of whom are Hindoos. Ba-

bajee, the brahmin who was baptised in Bombay more than a year since, has, during the past year, been actively engaged in missionary labor, studying the Scriptures, and writing on theological subjects. I cannot too highly speak of him, as a helper, a friend, and a devoted servant of God. He has, especially since I have been left alone, been intrusted with nearly all the secular concerns of the mission, and has proved himself strictly honest. This is a fiery ordeal for a native to go through. The proficiency he has made in a knowledge of the word of God—in aptness to reduce it to practice, and to apply it in giving instructions to the people, is greatly to be admired. But the greatest proficiency he has made, is, we think, in spirituality of views and holiness of life. His prayers for his poor deluded countrymen and for the missionaries who are laboring for their emancipation from idolatry, are scarcely more fervent, than they are for the prosperity of the cause of Christ in America, Europe, and Africa.

Awdee, his wife, was baptised in July. For some months we had some anxiety respecting her. But by watchfulness and instruction, and the prudent management and exemplary conduct of her husband, she gradually became more spiritual in her views and more interested for her own soul, and for the prosperity of the mission. She has learned to read and sew since she has been in connection with us. An instance occurred last month, when Babajee and myself were absent on a tour, and Mrs. Read absent on account of ill health, which deserves to be mentioned. She was left in charge of the poor-house, our schools, and the other affairs of the mission. We were not a little gratified to hear on our return, that she had conducted all things properly, and that she had felt it her duty, in the absence of her husband, to read the Scriptures daily morning and evening, and to keep up family worship with the converts and such of the poor asylum as are in the habit of attending with us. On the Sabbath at the usual hours of worship, she voluntarily called the people together, in her own house, read and explained the word of God to them as she was able, and prayed. We have pleasing evidence that she is growing in grace and in the knowledge of our Lord and Savior.

On the 18th of November last, I baptised three Hindoos of the Mhar caste. They were inmates of the poor asylum, had heard the gospel daily for six months, and gave pleasing evidence of a change of heart. The first who applied for baptism is a man about 30 years old. He is lame and infirm. The second is more than fifty years old. When he first came under our notice he was unable to walk in consequence of a weakness in his limbs; and was compelled to go upon his hands and feet. He became very anxious to hear the gos-

pel. One morning, as he has since told us, resolving in the strength of God that he would go to the place of worship, he took his staff and calling upon the name of Jesus endeavored to walk. He reached the place, and has not failed, I believe, to be present every day since. The third is a lad about 18 years of age, rather intelligent, is now learning to read and we hope will in time be a helper in our work.

Every Thursday in the afternoon we have a meeting for the converts, candidates for baptism, and inquirers. At our last meeting there were thirteen present who have asked to be baptised, and five or six others who profess to be inquirers. Of those who requested baptism one is of the Purbhoo caste, seven of the Maratha, four are Mhars, and one is a Mussulman. The one of the Purbhoo caste is the aged mother of Dajeeba. For some time after the conversion of her son, she was much opposed to Christianity, and frequently expressed her determination to die in the religion of her ancestors. Her opposition gradually ceased, and about five months ago she gave away the last idol she had to a member of the mission in Bombay. At times she appeared to be the subject of serious impressions, but nothing of a decided character took place until her removal with her son to Ahmednuggur in the month of December last. Since that time she has openly renounced caste, and now is desirous to be baptised. On being asked why she had so suddenly changed her mind on coming to Ahmednuggur, she replied, "The truth of God's word has shined into my heart, and I have turned."

Asylum.

This institution was established last May, and consigned to my superintendence by the benevolent gentlemen of this station by whose liberality it is supported. The whole number, who have been supported at the asylum, is sixty-one. Fourteen have recovered from their infirmities and have been discharged. Three have been dismissed for bad conduct, and eight have died. There are now thirty-six in the institution. Most of those who were able to walk, have voluntarily attended the morning and evening service at our bungalow and on the Sabbath. We regard this as a very important field of labor, and one which God has deigned to bless. A general spirit of inquiry has been awakened among the inmates, and not less than sixteen are making the interesting inquiry, "What shall we do to be saved?"

Schools.

Owing to two reasons our schools are not numerous. There are already, I am told, 25 schools in the town supported by the

* Four of whom have since been baptised.

natives, and many of them to some extent use our books. Besides, we do not think that sufficient advantage would accrue to warrant us to take many of these schools (as we undoubtedly might do) under our superintendence. They would still be taught by heathen teachers whose interest it is to do away all the salutary influence of our books and our instruction. I do not feel at liberty to appropriate missionary money to the support of a greater number of schools than I can daily and most vigilantly superintend. The preaching of the word *must* and will be kept prominent by every preacher who understands his commission. Of course no missionary can superintend many schools in such a way that he can in any sense call them Christian schools. I have one boys' school which is visited every day, and generally twice a day. The first class read the Testament, and nearly all in the school repeat the ten commandments, the catechism, and several prayers and hymns.

Our efforts have been mostly expended on girls' schools. Mrs. Read has, with much difficulty and in the face of continued opposition and prejudice, succeeded in keeping up two schools since the first of last April. She has at present three. They are all small, but some have made very pleasing progress. A few begin to read the Testament, and nearly all repeat the ten commandments, the catechism, prayers, hymns, &c. The girls' schools are supported by the generous benevolence of the ladies residing at this station.

The dealings of God towards this infant mission hitherto, have been mysterious to us—mysterious in cutting down our lamented Hervey, removing another most valuable laborer by ill health, and leaving the most unworthy at this remote station alone. But confident I am, that, in this our extremity, God has been pleased to bless us with spiritual blessings. The spirit of inquiry which has been excited has not been excited by the wisdom and power of man. Of this I am confident, and feel disposed humbly and thankfully to acknowledge. To God be all the praise.

Ceylon.

EXAMINATION OF THE MISSION SEMINARY, JUNE 1832.

THE account of the examination of the students in the seminary at Batticotta, which follows, was prepared for the *Colombo Journal*, published at the capital of the island, and inserted in that paper soon after the examination took place. It presents a view of the studies pursued in the seminary, the proficiency of the pupils, and of the kind of influence which that institution is exerting and likely to exert on the young men trained up at it, and through them, on the Tamil

people. The account was forwarded by Mr. Winslow, under date of Sept. 20, 1832.

Another examination was held in September, in the English language, before Sir Robert Wilmot Horton, the governor of the island; a plan of which has also been forwarded by Mr. Winslow, embracing a pretty extensive course of studies in grammar, geography, the several branches of the mathematics, astronomy, geometry, and natural philosophy, together with a course of biblical instruction, and also one on the evidences of Christianity.

As you have sometimes noticed in your useful Journal the mission schools at the north of the island, and have always evinced a deep interest in the progress of native education, I beg leave to forward you an account of an examination, in Tamul, of the American mission seminary at Batticotta on the 26th ult., which I had the pleasure of attending.

A very respectable congregation of natives was assembled in the chapel of the seminary, before the exercises commenced; and was increased from time to time as those who lived at greater distances came in, until the place was somewhat crowded.

The business of the day was opened by the principal's reading the 19th Psalm, and making some remarks concerning the objects and state of the seminary. He mentioned that there were eighty students divided into four classes, and six teachers, besides several monitors; and many lads preparing to enter the institution.

The several classes were first hastily examined in English and Tamul phrases—the native system of arithmetic—the *Cural*, a native poetic work on morals, and *Nun-nool* or grammar of the poetic dialect.

Before a more particular examination in other studies, a part of a prize translation into Tamul from English, was read by one of the students. It was the first section of the essay prefixed to the Library of Useful Knowledge, on the "objects, advantages, and pleasures of science," written, as is understood, by the present lord chancellor of England. It was given to the student, for translation as a prize essay, by one of his majesty's commissioners of inquiry, when they visited the seminary.

The second class were after this examined in trigonometry. They gave popular illustrations of the method of ascertaining the heights, distances, and magnitudes of inaccessible objects; for the double purpose of showing their acquaintance with the subject, and preparing the way for some discussions which were to follow. This was succeeded by a dissertation on the method of applying the principles of trigonometry to land surveying, illustrating it by the necessary apparatus.

The remaining part of the examination, or rather exhibition, for such it became, was designed to give a comparative view of

the Hindoo and European systems of geography and astronomy, so as to elucidate and prove the latter, and to show the falsehood of the former. Extracts from the *Scunda Purana*, in verse, containing the principal points of the Hindoo system were sung and explained after the native method, and drawings were exhibited representing the earth and the planetary world according to that system, and also according to that of Europeans. The following dissertations were then read, by members of the first class, and accompanied by diagrams and appropriate apparatus to illustrate them.

1. *On the shape of the earth.* The object was to prove that the statements in the *Purana* of the flatness of the earth, cannot be true. This was done by an application of the principles of trigonometry, before explained, to the statements concerning the height, and situation of the north polar star, in connection with its observed elevation above the horizon at this place. In the *Purana* the polar star is supposed to be situated directly over the summit of mount *Mera*, or centre of the earth, at the height of 1,500,000 yorang, more than 27,000,000 of miles. Taking the height given, as one of the sides of a right-angled triangle, and the opposite angle known here by observation to be nearly 10 degrees, and thus, by the rules of trigonometry, getting the base, we find ourselves so far distant from mount *Mera* that instead of being in the *first*, or *Sampoo Island*, as is said in the *Purana*, we must be as far off as the *sixth*; and that to cause the polar star to rise one degree, as it will by our going only to *Negapatam*, we must, on the supposition that the earth is flat, travel not sixty-nine and a half miles only, but more than 14,000,000. Of course, Englishmen, to whom the polar star appears in London to be nearly 52 degrees high, never could come from that country here, and those here never can return, as it would take for the journey some thousands of years. The conclusion was that by data, taken from the *Purana* itself, it is clearly demonstrated that the earth cannot be flat.

2. The principles of the foregoing dissertation applied to show the falsity of what is said about mount *Mera*, and the seven islands that surround it.

3. *Three proofs that the earth is round*, to which was added an explanation of the method in which its diameter and circumference are measured, and the importance of knowing the earth's semi-diameter, as a base line, in several important calculations.

4. *An application of the principles of trigonometry to navigation*, showing the method of navigating a ship when out of sight of land; by the log and by observation with the help of tables, formed on the principle of the earth's convexity.

5. *Method of ascertaining by the rules of trigonometry the distance of the sun and planets; the semi-diameter of the earth, and*

the parallaxes of the heavenly bodies being known.

6. *The real magnitude of the heavenly bodies ascertained, by a knowledge of their distances and apparent magnitudes.*

8. *The motions and phases of the moon, and the cause of eclipses* illustrated in a familiar manner, and compared, as were the principles established in the other essays, with the absurd doctrines of the Purana.

9. *Two dissertations in Tamul*, on themes given out by his majesty's commissioners for prize essays, in English. (1.) *On the advantages to the natives of this country of studying the English language*; and (2.) *On the benefits of veracity*, both to individuals and society, or the evils of lying and deception. The manner in which deception is sometimes practised by jugglers and others, was shown by a skilful performance of slight of hand, with cups and balls, by one of the students, who, after having quite "astonished the natives," and led them to think he had supernatural assistance, explained the manner in which it was done, and in which they are often deceived.

The examination was closed by an address from one of the native instructors, formerly a student of the seminary, giving a short history of the establishment—the number of the students educated in it—their present employment and prospects—and the benefit to the country at large of the institution. It seems the seminary in its present shape was established nine years ago; that, with those now in it, there have been about *one hundred and fifty members*, and that of these, *four* are now in government service as interpreters, *five* are employed as private tutors in English families, and most of the remainder in various capacities, as native preachers, catechists, schoolmasters, &c., in connection with the American, and other missions. The address was delivered with much feeling, and produced a very sensible and evidently pleasing impression upon the audience. The whole of the exercises, though long, were attended to with unabated interest, and must have convinced those, that were capable of understanding the subject, that the Puranic system of geography and astronomy is wholly erroneous.

When it was stated and proved, that the earth is round, one of the learned natives with much seriousness rose and inquired if it was intended to say that the account in the Purana is incorrect, or if it was meant that the Scunda Purana is not true?—a thought which he seemed to suppose no one could entertain. The same man, with as much apparent sincerity, when the daily revolution of the earth was mentioned, said that cannot be believed, for if the earth should turn over all the water in the seas, and elsewhere, would run out! This raised a laugh against him, and one of his own

people asked if he could not swing a vessel of water round his head without spilling it. The power of attraction in the loadstone, was also shown and the principle on which all heavy bodies near the earth gravitate to it, was explained. Indeed it appeared evident that the study of these subjects in the seminary, had done much already to promote correct views on the different, and very important points introduced in the examination, and consequently to shake the faith of the natives in the Puranic system. This is the case, not only as regards the students themselves but those of the more learned and thinking with whom they have intercourse. Thus the foundations of error are undermined, and just views of science, and religion as connected with it, begin to prevail.

Those of your correspondents, Mr. Editor, who have intimated that the benefits of teaching these youths the elements of science are questionable, would, I think, had they been present, seen evidence that however it may be as to any individual student obtaining his living by his learning—in which, however, it appears there has been no difficulty in this district, in case of deserving young men—there is evidently much *general good done*, by the cultivation of these studies. It may be more important to a poor lad to learn how to make a shoe, than to work a problem in Euclid; but it must be more important to a community that *some* should learn to do the latter, than that *all* should learn the former. The number educated in such an institution as the American mission seminary, must of course bear a *very small proportion* to the whole population of the country, and for that proportion to be instructed in the elements of science, and to some extent in European literature, for the purpose of raising the standard of education among the natives, and introducing among them the modes and habits of thinking and feeling which prevail in Christian countries, and thus improving their social and religious state, is, to say the least, as important in its place, as teaching them the mechanic arts or agriculture. Indeed the former will prepare the way for the latter, and the "schoolmaster abroad," among the people, especially with the Bible in his hand, will improve in all respects their moral condition.

EXTRACTS FROM THE JOURNAL OF DOCT.
SCUDDER AT PANDITERIPO.

June 13, 1832. Returned from Made-yungkurdul, where I have been holding a three days' meeting. Mrs. Scudder came over on the afternoon of each day to meet the women. Brother Spaulding spent two days with me. Sister Spaulding attended on Tuesday afternoon and evening. We were accommodated with a good tent, which was presented to me by the kind

physician who attended me on the Neilgherry Hills, but which of course belongs to the mission. Would that I could say, I have witnessed what is often seen at three days' meetings in America. But I have no such ground in which to put seed; no such clouds have emptied their rain. On ground which has been hardened by the idolatry of thousands of years, and upon which but a very few drops of the rain of the Spirit have ever fallen, I have to labor and try and strive, and hard laboring and tugging and striving it is. Enough at times to draw tears from the most elevated faith. But I would not yield to discouragement. Even in this village God has put honor on his word. One has been baptised in the name of the Father and of the Son and of the Holy Ghost, before many witnesses, and another over whose head the suns of twelve years have not probably revolved, has enjoyed the same privilege. Let Christians in their three and four days' meetings remember the dry and parched lands of India.

July 7. My native helpers left this place on Saturday last to go to Puthumandum, a celebrated Catholic place in the jungle. Six persons, with one of brother Knight's helpers, distributed nearly four thousand Scripture extracts lately published at the expense of the American Tract Society. About five hundred tracts, principally designed for the heathen were also distributed. Immense numbers not only of Roman Catholics, but heathens, attended. I am told that the number far exceeded that which generally attends at the great Conduaswamy temple at Nellore. One of my neighbors, a heathen carpenter, whom I have just seen, went to try the power of Xavia to heal his disease. He told me he was well. I understand he made an offering of two pice, less than two cents.

15. On Thursday one of my native helpers went to a Tamul temple to distribute tracts:

25. Probably 1,000 tracts were distributed by my native helpers to-day, to people coming from the Catholic temple in Kulallee.

26. Four hundred tracts were distributed by my medical assistant in company with one of brother Spaulding's helpers at the Conduaswamy temple in Tillipally.

27. Yesterday the quarterly meeting with our schoolmasters was held at Manepy. The subject given out to be spoken upon was IDOLATRY; and the divisions were as follows:—

1. Introduction. Text, Jeremiah iv, 44. "O do not this abominable thing which I hate."—*Speaker Doct. Scudder.*

2. The nature of idolatry; its origin; as practised among various nations; for instance the Egyptians and other Africans, China, South Sea Islands, &c. &c.—*Mr. Meigs.*

3. The debasing effects of idolatry on the minds of men even among the most

enlightened heathen nations; for instance, the Romans about the time of our Savior. [Paul's testimony.] Its effects also in Roman Catholic countries.—*Mr. Winslow.*

4. The evils it has produced among this people in regard to vain ceremonies and various superstitions.—*Niles.*

5. The same subject continued.—*Mr. Poor.*

6. The abominable nature of idolatry as manifested by God's threatenings against it, and the punishment he has inflicted upon idolaters. [1 Exodus, 32d chap. &c.]—*Mr. Woodward.*

7. The aggravated nature of the sin of idolatry when practised by our schoolmasters, who know and feel it to be wrong. Their increased punishment.—*Mr. Knight.*

8. They perish not alone in their iniquity. The blood of the children in their schools, their relations and people in their villages will be required in some measure at their hands.—*Mr. Spaulding.*

9. An address to Christians to set their faces against idolatry.—*Goodrich.*

10. An exhortation to those schoolmasters who may be in the habit of secretly practising it to leave it, founded on the text, "O do not this abominable thing which I hate."—*Philip.*

Aug. 4. During the past week, held a two, or rather three days' meeting at this place. On Tuesday Mr. and Mrs. Spaulding were here, and meetings were held with boys and schoolmasters. On Wednesday morning a prayer-meeting was held in English. At nine o'clock, had a meeting with a select class of boys from my native free schools. The subject of lying was much dwelt upon in consequence of several boys on the preceding day having denied going to the Conduaswamy temple, in Tillipally, at the drawing of the car. At half past ten, we had an English sermon, the second ever preached in the church, (except when preached to be interpreted into Tamul.) by Mr. Meigs, from 2 Kings, vi, 16. "Fear not, for they that be with us are more than they that be with them." A little before one, we had a prayer-meeting at which a number of our children were present. The larger ones were particularly addressed. In the afternoon, about half past four we had another prayer-meeting in English. Mr. Poor was expected to preach but did not arrive until evening. In the evening had a meeting in the church with natives. A large number were present. I had sent letters in the native style to a considerable part of them. The meeting was addressed by Messrs. Meigs, Poor, Winslow, Spaulding, and one of our native preachers. The exercises on Thursday were similar to those the day before, except in the afternoon when we had an English sermon from brother Spaulding. His text was in Phill. iii, 13, 14. "Brethren I count not myself to have apprehended," &c. Mr. Winslow preached in the morning from

Acts xx, 24. "But none of these things move me," &c. Our prayer-meeting at one o'clock with our children was deeply interesting. It was a kind of meeting we never before held.

9. Have had an interview to-day with one of my intelligent neighbors. Gave him the two tracts respecting eclipses, by Mr. Poor. It is of great importance in countries like this, where there is such an intimate connection between their religion and science, that we point out such, (if such there are) faults as may exist in the latter. It leads them to distrust it, and of course opens the door for them to inquire whether such defects may not exist also in their religion. Before the establishment of our seminary, it was probably the universal opinion here, that Tamulians were more learned than Christians. That opinion has lost some ground. One of their most learned men was candid enough sometime ago to acknowledge that though their religion was best, our science was superior to theirs, and a brahmin once told me that our religion must be true, when I told him that some of the boys in the seminary could calculate on what day eclipses would take place. Our seminary, we have every reason to believe, will continue to be instrumental, with the divine blessing, in clearing away much of the rubbish which lies in the way of the spread of the gospel. Here science is a handmaid to Christianity, and as I just said, in countries where there is so much learning as obtains among Tamulians, it is of more consequence than may be supposed to have it properly cultivated. Those especially who are hereafter to be native preachers should be able to cope with their most learned men. Such learning will give them an influence, scarcely to be conceived of in countries where learned men are not so much bowed down to as in this. I hope our friends at home will hold up our hands in regard to this most important department of our work. We need to enlarge our seminary much. In view of the 8,000,000 of people who speak the Tamul language on the neighboring continent, who need so many thousands of native preachers, it appears to be but a very diminutive institution. I wish it could be made to number its hundreds as it now does its tens.

24. I intended to have gone to the great Conduaswamy temple, at Nellore, this morning to distribute tracts, but various circumstances prevented. Yesterday afternoon a young man, brother to Ponnobahim who formerly acted as my interpreter, took poison to destroy himself in consequence of being angry with his father. He was brought here late at night. I gave him some medicine, but in vain. He died the next morning. I directed him but in vain to embrace the Savior. He told his father, who reached Panditeripo from Wananapany about 12 o'clock, to give in his be-

half two hundred rix dollars to Siva. Christianity (with which he was well acquainted) has, I fear, proved a savor of death unto death to him. This circumstance had it been alone would not probably have prevented my going. I had business in the hospital which was so urgent as to constrain me to decide upon remaining at home. On Saturday night at the same temple a dreadful event happened, which soon ushered an immortal being, unwashed in the blood of Jesus, as we have every reason to believe, into the presence of the Judge of all the earth, and was the means of four persons being brought to me for help. It was occasioned by the bursting of a bomb-shell, which had been set off, for the purpose of making a loud noise. When fire was put to it, it rose to a little height and fell. While on the ground it burst and wounded 17 persons. The one who died, expired while they were bringing him to me. The four who were brought are still alive. Three of them were severely injured. One is a brahminical priest who had a compound fracture at the ankle joint. I took off the leg about four inches below the knee. Another, a lad of fifteen or sixteen years of age, had a most shocking compound fracture of the leg, near the knee. I took his limb off about three or four inches above the knee. The wounds of the other two are merely in the flesh. One is very bad. A piece of the shell entered the outer and back part of the thigh, passed through the large muscles and came out at the inner part much higher than at the place where it entered.

The lad whose limb was taken off has been and continues to be very ill. His fever has been very violent, and the remainder of the limb upon which the operation was performed much swollen. He has been bled twice and leeches. His illness is not to be wondered at, when it is recollected that he was brought eight or nine miles in a vehicle not large enough to admit more than his body, with the discarded limb hanging over the side, and of course by its continued shaking, and irritating the system disposing it to an attack of inflammatory fever. He has been much deranged and it is doubtful what will be the result. The brahmin was also quite deranged last night. Coe and Brittain went to the temple and distributed about 600 tracts.

The temple at Nellore has lately come into high repute, in consequence of two or three persons cutting off part of their tongues, and the sores created by the incision healing. The cure is attributed to Conduaswamy and of course is looked upon in the light of a miracle. The people, however, cannot but see that it is a greater miracle for a man to live after having had his leg taken off, and something to this effect has been said by some of them. Thus God overrules events to the confounding of his enemies. The people who cut off a

part of their tongues of course trust to Conduswammy to cure them. Those who were so dreadfully wounded by the bursting of the shell, however, were very glad to leave him and flee to me. This circumstance, one would suppose, ought to open their eyes, and convince them that their god is not a god of as much power as these cutters of tongues would make them believe. I would remark in this place, that I consider it of great importance that some of our pious physicians should enter the ministry and go out in the capacity of physicians, both to soul and body, to the heathen. Among the hundreds of millions in this eastern world, very little of operative surgery I fear is known; of course when one goes among them acquainted with the healing art, he has an influence which those in the capacity of ministers alone cannot have. Thousands will flock to him, and from him many will hear the gospel who otherwise would never hear it.

25. Yesterday afternoon I perceived symptoms of locked-jaw in the brahmin. To-day they have been very severe. His friends have taken him home.

27. The brahmin died, I understand, a little while after reaching home. He was seventy-four years old. A long time indeed to live to ruin himself and others. He inquired of me respecting the way of salvation; with what intention I know not.

[To be continued.]

Sandwich Islands.

EXTRACTS OF A LETTER FROM MESSRS.
THURSTON AND BISHOP, DATED KAILUA,
ISLAND OF HAWAII, NOV. 3, 1832.

Need of machinery for the domestic manufacture of cloth.

We still cherish the hope of doing something ere long by way of instructing this people in the art of making cloth. To what extent this might be done we have no means of determining. A few wheels and other apparatus for carding, spinning and weaving cloth might seem to be sufficient to make an experiment; and so it might, were there any persons able and ready to instruct them. But the hands of our ladies are fully employed, and were they well acquainted with the process of making cotton cloth, we doubt whether their other cares would give them leisure to do it. We feel ourselves inadequate to devise any plan that shall be practicable, so long as the means for accomplishing it are out of our reach. But we most earnestly invite the friends of civilization to the subject of raising this people from their degradation, and unite with this mission in fixing upon some practicable means to effectuate this object. They have abundant

leisure for making their own cloth, were they but provided with the means and the motive to do it.

Defection in the Church.

Concerning the present state of religion among us we can hardly speak definitely. Since our last communication in May last, we have had much to discourage and try us: but we still hope for the best. Indeed we know that all these things have been ordered for the good of the church, and it has taught us to look beyond human means for help in time of need. All our worst fears, as expressed in a letter a year ago, have been realized. The persons there alluded to as having been separated from the church for adultery, were only a part of a conspiracy entered into to deceive and seduce into sin. Within the last few months the whole secret has been rooted out, and the authors and abettors of crime cut off from the church. The sad tale is but too quickly told. It originated in two individuals, a man and woman, among the first and most promising of our pupils, and who gave early indications of seriousness. The woman in particular is one in whom we had ever placed the utmost confidence, and became a leader and teacher among them.

But after their connection with the church, (and they were among the first company who joined it,) these two fell into the sin above alluded to, but still kept up the appearance of piety. At length the woman became a pander to bring others into the same course of life with herself, by inculcating privately to members of the church and candidates that there is no sin in that act so long as it can be concealed, but that the sin consists in its being known. Being furnished by her paramour with liquor, she used it as a means of beguiling the objects of her seductive snares, until they fell victims to her machinations! Seven church members have thus fallen. In every case but two which has been detected, such a course was taken to corrupt the church. Several of them had before been detected, but the grand machinery that propelled the whole still kept concealed, until suspicion fastened on her as one of the company; when a long investigation at several successive church-meetings took place, and at length the whole was developed. This event, as you may well suppose, has thrown the whole church into affliction. Sorrow and shame for a season sat on every brow, the enemy grew bold and triumphed, and the whole church, yea the cause itself, is still in disgrace. We have fasted and wept over the affliction as a church, and a great part of the congregation united with us. We have made it the occasion of exhorting the church to repentance and humility, and to the people of more direct appeals to the conscience, lest while they profess to be seeking salvation,

they live in the unhallowed indulgence of sin. Among all we have endeavored to excite a spirit of prayer that God would overrule this dispensation to the conversion of many souls. Such is the present posture of affairs with us. We are waiting to see the result. In the midst of these investigations the season for our quarterly communion returned, when it was expected to admit the 26 candidates that had been previously propounded, but for reasons we thought sufficient, the whole were deferred, and continue so to the present time. Since then it has been determined to dismiss the candidates for a further examination, before admitting them to the church. The Friday evening of each week has been converted into a season of mutual prayer in relation to this subject, when we have met crowded and listening audiences; but as yet we have seen nothing we can denominate an awakening, except a few individual cases of special seriousness. Our sincere request is that prayer may be offered up for us and our churches in these dark places of the earth, where the human mind has long been enslaved to satan, and as yet but just begins to rise above the grovelling influence of sense. Our post is arduous and responsible. The experiment of modern missions is in some measure turning upon the success or failure, of our enterprise. With such a tremendous responsibility resting upon us, we desire to feel that the God who hears prayer can alone give the needed blessing.

LETTER FROM MESSRS. CLARK AND EMERSON, DATED DEC. 3, 1832.

A new Station at Waialua, on the island of Oahu.

You have been informed, that at our general meeting in June a new station at this place was agreed upon, and that Mr. Emerson, of the last reinforcement, was assigned to this field. It was thought, considering our number, that the 30,000 people in Oahu claimed the labors of at least three clergymen, and that their labors would turn to more account at two stations than at one.

For obvious reasons, Waialua was fixed upon as the second station on this island. It is situated on the northwest part of the island, about thirty miles by land from Honolulu. It is easily accessible on horseback from Honolulu. The road leads across the table-land a little northeast of the mountains, which separate Waianae from the other parts of the island. It is easily accessible also by water, as it affords a good harbor for small vessels. It is so situated as to accommodate, better than any other place, those parts of the island most remote from Honolulu, having the district of Waianae on one hand, and of Kalauloa on the other. The station is designed to accommodate these two districts, as well as the dis-

trict of Waialua. The climate is several degrees cooler than at Honolulu, the water good, and vegetation abundant. The number of inhabitants, according to a late census, is as follows:—Waianae 1,868, Waialua 2,640, Kalauloa 2,891; total 7,399. The three districts, following the coast, extend about fifty miles.

As Mr. Emerson was unacquainted with the native language, it was thought best, that Mr. Clark should spend a few months at Waialua, and aid in commencing the station. Accordingly Mr. C. and family left Honolulu on the 18th of July for Waialua. They proceeded about twenty miles in a double canoe. They then left the water side, and crossed over the island about twenty miles further to Waialua. Mr. and Mrs. C. rode on horseback, and the two children were carried by natives. In a few days Mr. and Mrs. Emerson arrived in a small schooner, after a passage of about twenty-four hours. We were accompanied to this place by Laanui, who, since the death of his former wife, Piia, has had the charge of the district of Waialua, first under Kaahumanu and now under Kinau. He has now taken up his residence at this place, and affords invaluable aid to the missionary stationed here. He gave us a small thatched house, standing on the premises, which we selected. Two other thatched houses were immediately erected by the people, free of expense to the mission, which, with some improvements since made, afford tolerable accommodations for the present for one or two families. A large and substantial meeting-house is also building under the direction of Laanui. The frame is nearly completed. The house, when finished, will be in no ways inferior to the one at Honolulu, except in size, and in the construction of the pulpit.

The labors of the station are similar to those performed at other stations, and may be properly classed under the heads of preaching and schools.

1. Two sermons are preached every Sabbath. The first service commences at half past nine in the morning, and the other at half past four in the afternoon. Between these two services, those who have adopted the verse-a-day system, meet and recite to monitors the seven verses for the week. A plain, practical lecture on these verses is then delivered by Mr. C. We regard the system, conducted in this way, as attended with great advantages. The verses from Sabbath to Sabbath are explained in their connection, and being previously committed to memory, their meaning and practical bearing may be more easily apprehended. This system is popular among the people, and promises much good. The number of persons belonging to this place, who have engaged in this exercise, has varied from 300 to 700. All who attend recite the seven verses for the week. In the

district of Kalaula, 966, as recorded by the native teachers, have adopted the same system; and in Waianae 126. It is not probable, however, that all this number are punctual in committing the verse a day.

In addition to the other exercises of the Sabbath, we have a Sabbath-school of about 100 children, superintended by Mr. Emerson. A stated lecture is attended on Wednesday, as at other stations, and a Bible class on Thursday. In our Bible class, we follow the Union Questions as a text book. The lesson for the following day is usually made the subject of the lecture on Wednesday. Our congregation on Sabbath mornings has varied from 800 to 1,600. At other times it is somewhat less. The number will probably be increased, when the new meeting-house is finished, and a bell (which is in contemplation) is procured. It must be expected, however, that many from indolence; indifference, or some other cause, will still continue to neglect the means of grace.

2. Soon after we arrived here, we established a school for teachers, to be under our own instruction. This school contains 73 scholars. A few, however, have not been punctual in their attendance. We both devote two or three hours a day to this school, Saturdays excepted. The branches taught, are reading, writing, arithmetic, and geography. The progress of the scholars has been respectable, considering the disadvantages under which they labor. They were obliged to go into the mountains and hew out boards from whole trees to procure writing-benches. They procure also their food, stationary, books, &c., by their own labor. In the study of geography, much disadvantage is experienced for the want of printed maps. But notwithstanding these obstacles, and others which arise from indolence and a want of early mental discipline, we are encouraged to persevere in our attempts to raise the qualifications of native teachers, with the hope that our numerous native schools will, at some future time, present a far more inviting aspect than they have ever yet done.

In addition to the above school, a class of about thirty females have been instructed, by Mrs. Clark and Mrs. Emerson, in reading, arithmetic, and geography. These females have each a small class of children under their instruction. Some attempts have also been made to instruct a few persons in singing.

In the month of October the quarterly examination of all our schools took place. We both spent one week in visiting and examining the schools connected with this station. The labors of this week were severe, but we have reason to think they were not in vain. Besides examining and addressing the schools, lectures were delivered in the principal places which we visited. The number of readers in the three districts is 1,642, and of writers 717.

The practice of learning by rote has been, in some measure, discontinued, and the good effects appear in a manifest improvement in the art of reading. Very few, however, who are put down as readers, are able to read with propriety and fluency.

It will be perceived by those who reflect upon the subject, that the light of science has as yet scarcely dawned upon this people. They are still but very imperfectly acquainted with the first rudiments of knowledge. They must not be compared in this respect with any class of people in our own country.

In external morality, they have, perhaps, made greater advances. Drunkenness, and even the habit of drinking ardent spirits in any quantity, is exceedingly rare, especially in this part of the island. The use of the *awa*, a stupefying drug, is more common, but by no means general. A few still adhere to it, although its use is prohibited. Within a short time a large number have voluntarily relinquished the use of tobacco, to which the people generally have been greatly addicted. Thieving and Sabbath-breaking are comparatively rare. Much, however, must be attributed to the absence of temptation. Breaches of chastity and family quarrels are more common. With regard to the progress of piety among the people, we would speak with caution. We have learned by our own experience, that we are in danger of judging too favorably. No church has yet been formed at this place. Six or seven persons now reside here, who belong to the church at Honolulu. Forty or fifty more are regular attendants on the means of grace, pray in their families, and express a hope that they have been born again, and a determination to persevere in the right way until death. But we cannot discover that knowledge of the heart and conviction of sin, which are desirable. For this and other reasons, we are slow in giving credit to their professions.

Pray for us, that the Spirit of God may be poured out upon ourselves and the people, without which, we may indeed build up a church, but it will be composed of wood, hay, and stubble, which will be burned up at the last day.

Osages.

JOURNAL OF MR. VAIL, DURING A PREACHING TOUR.

THE missionaries among the Osages, aided by their brethren among the Arkansas Cherokees, have been accustomed, for some years past once or twice a year, to visit all the principal Osage villages, spending two or three days at each, for the purpose of preaching the gospel to the people, calling their attention to the schools, and otherwise laboring for their improvement.

Previous tours of this kind have been noticed in this work.

May 7, 1833. The preaching band, consisting of Messrs. Montgomery, Fleming, Wilson, and myself, set off for Clermont's village. The ride was delightfully pleasant. From Union to the town, twenty-five miles, is extended one continued meadow, as it were, of green grass and flowers, interrupted only by stripes of timber land along the creeks, and clusters of trees encircling the hills and gentle declivities, which we occasionally pass through, or leave to the right and left of the road. The hills near the village, which I described twelve years ago in the *Missionary Register*,* are still a curiosity, and will be to the end of time. How long they have appeared in their present most regular form is uncertain. The first impression on seeing them is that they are vast fortifications raised by the art or power of man. Another might imagine, that once the prairie, or the plain, two hundred feet below, was on a level with their tops, and that some vast flood—like Noah's—or some powerful current, had left them all of the same height, and in their present regular form. And I call them *regular*, for the same reason that I call a cone or a parallelogram regular figures. And I *speak* of them, as they certainly stand among the wonders of God's works. These hills serve the Osages, as a tour of observation, to decry the approaching enemy—also as citadels, for on some of these hills, have the villagers built their town, and prepared to defend themselves in time of danger.

Exultation occasioned by the Slaughter of the Pawnees.

The shocking details that follow show how savage and blood-thirsty some of the Indians are, even on our borders, and up to this very day; and they show, too, how disheartening it is to our missionaries, when they go to preach the gospel of peace—of good will to men—to find themselves surrounded by beings so infatuated and so full of exultation in view of the revenge they have taken.

On reaching the town, at evening, we found all in commotion. For five days the Osage warriors have been coming in from an excursion against the Pawnees. I shall not stop here to give the particulars, but will note them when I shall have learned them more perfectly. I would observe,

*"These hills or mounds lie chiefly on the north of the village, from one to four miles distant. They rise in regular forms to the height of about 200 feet, with a table. The plain below continues till you arrive at the foot. The tops of the several mounds are level with one another, and lead the imagination at once to conceive of them as some ancient fortifications or towers of safety, reared by some vast army. The one nearest the town has about three acres on the top and is accessible only in one or two places."

however, that there was great rejoicing over the multitude of scalps brought in—drumming, dancing, and yelling. I stepped out to see the dance. All the warriors are seated in a circle around two or three fires. One rises and dances towards the centre; stooping along, jerking back first one elbow then the other, looking this way and that, darting up his shield or his tomahawk. He stops and returns to his seat, and then a general shout is raised. Another goes through a similar movement; then another, with intervals of shouting that you may hear two miles. In the mean time the Osage drum, which is a deer-skin, stretched over the head of a keg, is kept beating.

One heart and one soul animates the whole town. But why does this seem so savage in the Indian, when it is so little disapproved among civilized men? Why civilized butchers so much more polite and reasonable than uncivilized? Civilized nations kill only the husbands, or the fathers, or the brothers, and leave the widows, the orphans, the sisters, or the parents to live and pour out their sorrows, and feel their miseries; while the Indians at once stop these living sufferings, by slaying all—literally *all*. For it is the rule among Indians to slay all if they can, those excepted whom they may find it for their convenience to take prisoners.

We composed our thoughts in prayer, committed ourselves to God, and spreading our blankets, fell asleep; leaving those dancers, still rejoicing.

8. Had an interesting talk with a cluster of young men standing at the corner of the lodges, who contended that there was no God because they could not see him. At last one who had remained silent replied to my reasoning, that the *Tuh-poos-kah*, missionary, knows, for he has read the Bible. After talking half an hour, apparently to good effect, one spoke and said we are tired of standing, we will come to hear you when you commence preaching. After we had taken our breakfast we sent forth the *woh-poh* crier, and forty or fifty came in. Took my text, "He that made the eye, shall he not see?" Did this, to continue the subject that so much interested the young men in the conversation, the spiritual character of God. For though the Osages have some notion of God—talk of him, and pray to him, yet their *woh-kun-dah* seems to have no spiritual nature or attributes. Their God is either visible and material, or some undefined imaginary being.—We spent the day in preaching all we could for their instruction. Each one gave them a portion of truth as opportunity presented.

Counteracting Effect of their Wars.

How indisposed their wars render them to hear the gospel! The effect of war on any people, we all know, is irreligious.

How much more irreligiously does it affect the Indians. Here it affects *all*. In war, the Indians of a tribe are all united chiefs, warriors, counsellors, and soldiers—man, woman, and children, and almost their horses and dogs, are agreed to it. There is no dissenting voice, no vexing minority, either opposing the rest or indifferent about its success. And so it is, that those who tarry at home, will stand all agape, with ears erect, to catch the first favorable news; and when the warrior returns, with what eagerness does the wife sit to hear the tale of her husband's exploits, or the child the rehearsal of his father's deeds. Why, indeed, should not all be interested, since first or last all have a personal interest. One has lost a child; another a wife, a brother, or sister; and every death in town increases the stock of general revenge, and calls for larger dividends of dealing in slaughter, gives new impetus to the spirit of war, and nerves the warrior's arm to wield, if possible, more dexterously the scull-splitting axe. Moreover, every new victory occasions new honors and produces a new revival of the war spirit. Here is a young man who has never been to war before. He for the first time strikes the enemy with his tomahawk. Among the Osages, shooting an enemy, brings no renown. You may shoot him down, shoot him dead, even, yet he that has the courage and the swiftness first to approach and to strike him with the tomahawk, he is the *brave*. He goes home among the braves, and he now struts the streets, careful to hold the blade of his most glorious axe where you cannot miss seeing it. The family to which he belongs now send presents to the leader, saying to him, "It is by your great skill and providence, that our son has become *great*." The leader of these parties is one, whose honor is established, years before, and who now leaves all the chances of becoming great to his younger comrades. And when the scalp-dance comes on, who is indifferent? What relative of the conqueror must not now go forth? What wife, or sister, or daughter must not now be equipped in the *best*, which their scanty wardrobes, scarcely opened on any other occasion, afford? In such a time as this, are we now called to preach the gospel in this village. "My bowels, my bowels, I am pained at my very heart."

Notions respecting Happiness.

Most of the wars of the Osages and Pawnees are of a predatory character, consisting in attacks upon small hunting or war parties, plundering the villages of their enemy, and murdering the women and children when the men are absent, stealing horses, &c. Most of the vows and prayers of the Osages are made to obtain success in these expeditions, so that, in what

may be termed their devotions, the most fierce and revengeful passions are cherished.

May 9. We always find a great many blind, sore-eyed people in the Osage villages. The causes of their blindness may be their smoky lodges—mudding their faces when mourning, or *mad* (more properly,) painting themselves when rejoicing, pulling out their eye-brows, and being so much in the sun without hats. "I wonder," said one this morning, "that God does not mend my eyes for me." I told him, Keep the mud and paint off, and go wash your face and eyes every morning in yonder stream that God has made for your use, and they will be mended. Then turning to one who stood listening, having his face mudded, and seeing that he was an old and familiar friend, I assumed a little more boldness than usual, and said to him mildly, My brother, why have you on this mud? He replied, "To make me happy." For if he mudded and fasted and prayed, that would make him successful in going to war; then he should have many horses, and that would make him *ah-log-go-ne*, feel happy. Then said I, The Pawnees will be *ke-log-go-ne*, feel happy, in their turn in stealing your horses. This is but swapping horses with the Pawnees. Would it not be much better for you to ride your own horses and let the Pawnees ride theirs. Moreover, it is a costly way of swapping horses, for, to get Pawnee horses, you have to butcher their owners; and they, in their turn, are aiming to butcher you. So your superior happiness may be very short-lived. I went on to tell him that this Pawnee war was a sort of self-moving machine, keeping itself alive; and that the more swiftly they pursued it, the sooner both parties would close up their concern of happiness, by utterly destroying each other. I then showed them the more excellent way to become happy—by loving the Pawnees as themselves, seeking their good, and living as *brothers*. In this, however, he had no faith; although for some time before I ceased my argument against his course, he was silenced, if not convinced of its impolicy. When I pointed him to heaven as the land of perfect happiness, the words *mar-shaw log-go-ne*, used by the interpreter for heaven, which means *happy country*, recalled to his mind the wish of our government for the Osages to remove, and he commenced speaking against our government. I answered by pointing him still to heaven as the *happy place*.

We endeavored to assemble the people again this day but met with poor encouragement. After having severally delivered our message and offered our prayers in their behalf, we returned again to Union. I ought here to mention that our interpreter at this time was a young man who was received to our school twelve years ago, and brought up. He is now married

to a young Osage woman, a sister in the church at Harmony, and settled near that mission. He was accompanied by a brother-in-law, a hopeful convert, who, before we left the village, exhorted and prayed in the Osage language, which seemed to surprise our hearers, and for some reason to delight them, for they all said, *Toh-keh*, good.

Destruction of a Pawnee Village.

May 10. Having ascertained as near as I could the extent of the late destruction of the Pawnees, I will proceed to the narration.

Immediately after the close of the late Osage council, at Fort Gibson, three hundred Osage warriors, as if to give the commissioners, who had been striving to make peace between them and the Pawnees, a specimen of their power and prowess in war, and to delay or to counteract the wishes of the government, started for war. These warriors fell on the trail of a large party of Pawnee warriors, who were going north toward some Osage village, beyond Clermont's, and taking their back track, as we say, soon reached a small village, situated on a stream south of Red river, and of course in the Spanish territory. Here their revenge found satisfaction; for they fell on the old men, women, and children, whom they found in a defenceless state, and utterly destroyed them all. As they said "none escaped," seven prisoners excepted; five of whom we found in the Osage village. The number of scalps was supposed to be more than one hundred, and the number of horses more than four hundred. They had also some Mexican dollars, supposed to be some of those, which these people, or their neighbors, the Camanches, had taken from a party of white traders, which had lately been robbed, in returning from Sante Fe.

Every year some of the Sante Fe traders from Missouri, are cut off and robbed by the Indians. Last winter the party referred to above, consisting of about twelve, was attacked on their homeward-bound course, and one or two killed. The rest fought for their lives for the space of thirty-six hours, when the Indians, after they had killed the most of their mules and horses, allowed them to escape in the night, as the money was what they wanted. They had with them not less than \$20,000 or \$30,000 in specie; all of which they left buried or scattered in the sand, on the spot where they had fought and kept the Indians off for so long a time. These men were out thirty or forty days before they reached our frontier, having suffered meantime incredibly, by reason of hunger. For the last days they could scarcely crawl along a mile or two, being reduced to mere skeletons. At length they reached the Creek nation and some of them put up at Dr. Weeds. I have seen some of them myself and heard them tell the tale of sorrow. I have seen, as I

apprehend, some of these very Mexican dollars, with all the marks of sand-rust upon them, taken by the Pawnees from traders, and then by the Osages from the Pawnees. The Osages said they found them in the pockets or about the persons of those they slew. Thus it is that the robbers themselves have been robbed. Among the horses, also, brought home, are some white people's horses, with distinct brands.

A word respecting the Pawnee scalps. Of these we saw what may be called an immense quantity, elevated on poles, on the tops of their graves and their houses. And here again, the Osages had robbed the robbers, as well as scalped the scalpers; for they pillaged the Pawnee village of a large quantity of scalps which they had taken off from the heads of other tribes. The scene was exceedingly revolting. The poles strung with scalps were raised on the tops of their houses through the village. Here you might see the covering of an old grey head, there the bush of hair torn from a woman's skull, and there the covering of the infant's head. Every grave, in sight of the town, is protected by a scalp lifted on a pole, as though it had the virtue of the brazen serpent lifted up by Moses.

Much more might be told of the wars and rumors of wars that agitated the village at the time of our visit. Yesterday, after we had taken much pains to collect an audience, while we were yet speaking, the cry was made, that two Osages had been killed by the Pawnees. It produced a bustle in a moment; but Cheatoga soon called them to order, by telling them the men were of the Big Hill town; that they were killed far away on the Salt plain; and that no danger was near: and so the company tarried with seeming impatience a little longer. The village, on the whole, exhibits at this time unusual signs of depravity, and resembles more the entrance to perdition, than the gate of heaven.

The sight of the prisoners, relieved the scene a little. The Osages go to war to revenge the death of some one; and if they can bring home a living child, it seems to satisfy the mourner. I saw a little child eating corn out of a dish, and the new mother with her arms around it. She seemed to love it as though it were really her own son. In another lodge a girl, about fifteen years old, gave me her hand as affectionately as if I had been an old friend or a father. In another, a little boy turns up his eye, as I enter the lodge, to see who is this new stranger. Can nothing be done to collect into school these numerous Pawnee children whom the Osages bring in?

Hopefield and White Hair's Village.

Hopefield, it will be recollected, is the village under the care of the mission, embracing twenty-five Osage families, who have been induced to abandon their wandering and predatory man-

ner of life, and to become settled, and to some extent industrious in their habits. They at first built houses and made their fields about five miles from Union. Subsequently, when the Cherokees came into that vicinity, they were obliged to remove and fix their village at a place about twenty miles further north.

May 12. Sabbath. Yesterday we all rode to Hopefield. To-day we collected the people of the settlement, and in our turns discoursed with them as long as we thought prudent. More interest was here manifested than at the large town; yet what seemed to rest deeply on the minds of these settlers was their approaching third removal. For the Indians are all soon expecting to be removed to their reservation and even north of it. This I see weighs down the minds of these colonists.

As we were travelling slowly along, approaching White Hair's Village, talking on the beauties of the prairie, the wealth of the soil, the sweetness of the air, the reasons the Osages have to be satisfied with their reservation, the motives which exist to induce them to become farmers, and also meditating on the urgency of our duty to these benighted pagans, we saw an Indian come leaping towards us through the grass—from a little village on this side the main one. He began his address to us by saying that he had news for us. "Yesterday," said he, "all the people returned from the buffalo hunt." Very good, said I to myself, then we shall have many hearers tomorrow. "They have killed few buffalo," said he, "but they have killed twenty-two Pawnee warriors. Two Osages have also been killed." This at once opened to us the reason why the Osages had come in so suddenly, having been out but a few days. The people, it seems, had gone out on their spring hunt, but spying a number of men, the warriors pursued them, to the number of 200, and overtaking them, slew them all: none escaped. But the manly and obstinate resistance of the enemy cost the lives of two Osages. One Osage horse was killed, and several men wounded—some sorely. The enemy fought wholly with their bows and arrows; and one of the Osages was killed after he had shot down the enemy, and bravely ran up to strike him with his tomahawk. Then it was the enemy let fly one fatal arrow, and killed the almost triumphant Osage. Thus we found these people, as well as Clermont's, in a most unfavorable condition for hearing the gospel preached.

Indian Scalp-Dance.

May 15. Visited White Hair's village, and collected a few of the people; but they appeared reluctant so to do, as they had come in from their buffalo hunt on purpose to dance over the scalps of the slain; and their minds are all taken up with their vic-

tory. In one lodge is sitting a wounded hero, relating the splendid affair to his wife and company. In another, one is washing, or shaving his head, or painting and performing the ceremony of turning his mourning into joy, and literally, according to the Osage idea of beauty, receiving beauty for ashes. All are preparing for the scalp-dance. We saw the poles thrust up through the roofs of the lodges, strung with the scalps, the ears, and the plunder of the slain. In one house and another we saw many of the great men, assembled together, counselling and feasting, in preparation for the occasion. Oh what a place to preach the gospel! Even while a few of the great ones, chiefs, warriors, and counsellors condescend to respect your invitation, so as to come together, some are asleep; others are inquiring, "Is he not almost done? I am in a hurry." In one instance, the cook actually came in and called a part to a feast; but they politely waited till the interpreter pronounced the word *Cosho*, it is finished—when they retired, the master of the lodge apologising and saying, "It is a business day with us. It is difficult to give attention to preaching at such a time." When we told them we should come again to their town on the Sabbath, they said "Our dance will be over before that time." Mr. Jones, from Harmony, joined us this evening.

16. Rode to another village further north, where we found a little better access to the people. Still they tarried to hear a very short time; and the chief said his people were preparing to join in the dance tomorrow on the other side of the river. Feeling our need of prayer, we united together in the village, and also sung Heber's hymn—"From Greenland's icy mountains"—then returned to Boudinot and spent the evening in supplication.

17. Visited Wasoshi's town. Here we could collect no audience, as the day here was also devoted to dancing, and great preparations were going on. Some were opening the roof of a lodge that spectators may look in; females dressing in their best attire, with scarlet calico, ribbons, and feathers; and the men were shaving and painting, caparisoning the horses for the mounted grooms who dash about the streets to keep order. About 12 o'clock the dance came on, and proved to be a female dance. Thirty or forty of the relatives of the victors, arrange themselves in a row on one side of the lodge, facing the other side. All appeared well, most of them young, all decorous and grave; and while their fine and fantastic dresses, looked like dancing, their countenances betoken mourning or deep and sober thought. When all were arranged, the music struck and they set themselves in motion taking a kind of side-way step, keeping time with their hands and the bunch of feathers they hold in each, and so encircle the musicians, who

sit pounding on their sort of drum in the centre. After this course has been pursued for a little time, a part of the circle break and run from the lodge with great haste. This motion proves to be a ceremony. It is a token of rejoicing, as if they were running to meet some of the warriors who are equipped and coming to mingle in the dance. Now they all march back to the lodge and the scene changes. They dance round the music in procession two and two. Here pass two modest looking females, and then a ludicrous looking warrior jumping and pounding along. Then two more females move gently along, and then here another terrific form of a man. In this manner the men move round among the women—some painted black, some red—holding their weapons in one hand and their shields in the other, performing wild and frantic manœuvres as they pass round.

18. According to appointment yesterday, we returned from the agency, where we tarried last night, and obtained an audience for an hour or two. Yet they were impatient, as, in the afternoon, they desired to attend the dance at White Hair's, ten miles below. We tarried till twelve o'clock, and unanimously concluding, that we have no more work in that village at present, returned to Boudinot.

19. Sabbath. Rained hard last night, but yet the river is fordable this morning. Greatly encouraged to proceed in my work. Oh why should I despond, or abandon the heathens by reason of their deadness to holy things. The Lord strengthen my faith in the promise. Ask me of me, saith the Father to his own Son, and I will give thee the heathen for thy inheritance.

Attended at White Hair's village, and collected a few. At first they complained that it was difficult for them to attend, seeing their dance had not yet taken place, and was to be this afternoon. After they had sat rather impatiently for half an hour, I commenced the story of the birth of our Savior in the manger. This had some effect. I went on for a while and described the doings of murderous Herod. This did still more rivet their attention. After proceeding a while I stopped, and inquired if they desired to hear more. They said they did. As I proceeded to his crucifixion and so on, I found that the history of our Savior's birth and childhood, life and death, turned off their attention for a few minutes from war and dancing, as though there was one subject, that did exceed in point of importance, that of their wars.

Returned to Boudinot, where Mr. Fleming gave us a discourse; and in the evening, as we had done several times before, we united in solemn prayer. Precious is the rest of the Sabbath to the missionary.

20. Set off in good earnest to return.

22. Returned to Union and found all in health and in temporal prosperity, the excessive rains excepted, which have of late descended.

Thus we have finished our third annual tour among the Osages. One or two villages, we did not visit. The Little Osages, we understood, were dispersed as follows—300 had gone to war, a party on a buffalo hunt, and the women planting their corn.

Ojibwas.

COMMUNICATION FROM MESSRS. HALL AND BOUTWELL, DATED AT LA POINTE, FEB. 7TH, 1833.

[Continued from p. 317.]

In continuing their report respecting the state and prospects of the Ojibwa mission, Messrs. Hall and Boutwell present the following view of the

Obstacles to the Introduction of Civilization and Christianity.

1. *Their roving habits.* There is no band of Indians, and scarcely a family who all reside at the same place during the year. As the only object with them is to procure the bare necessities of life, they go from place to place, where these can be obtained most easily. At one season they find their living at one place, at the next they seek it at another. At the hunting season, the bands are often very much scattered. A few families go to one hunting ground, and a few to another. Those bands on the borders of Lake Superior are probably less scattered than most others. They subsist principally on fish. Their inducement to hunt is chiefly to obtain their clothes. In the summer the bands are usually more together than at other seasons. Most of them gather round the spots where they make their gardens. They are all, however, constantly moving about from one place to another, the greater part of the year. When one goes to his hunting or fishing ground, be it ever so distant, he generally takes his family with him. Most of the bands which inhabit the country south of the high lands, between Lake Superior and the Mississippi, go to the lower country in the fall, and return in the latter part of winter. Their roving habits render it difficult to come into contact with them. Religious instruction must be given where they can be found, if at all.

After mentioning as the second obstacle, *The difficulty of access to some parts of the country*, and the consequent expensiveness of introducing supplies and maintaining mission families there, they proceed—

3. *Their religious superstitions, attachment to their present mode of life, and indifference to instruction.* Whether these Indians have any thing which deserves to be called a *system of religious worship*, can

hardly be ascertained. We have never been able to satisfy ourselves whether they acknowledge any spiritual being as the supreme God, who made and governs all things, and to whom they are bound to pay homage. They have, however, a set of heathen superstitions, to which they are strongly attached, and which is a great hindrance to their receiving the gospel. Their superstitions are connected with their medicine juggling. Every one, whether male or female, child or grown person, has a medicine sack, in which resides some great invincible power. To throw away this sack is synonymous with renouncing belief in their superstitions. If any one can acquire a reputation for a conjurer or a dreamer, he is sure to pass for a great man among the Indians, and at once gains an influence. Their imaginations are easily wrought upon, in consequence of which their conjurers take advantage to deceive them with every absurd story possible, and often gain great ascendancy over the Indians.

When any one is sick, and medicine is to be administered, a long ceremony is usually gone through by the person who administers it, before it is taken by the patient. He usually has a kind of prayer, or jumble of words without sense, which he repeats in a rapid and monotonous manner. This is followed by beating a drum, shaking a box of rattles, and a monotonous singing or howling. If any one is apprehended to be dangerously sick, it is no uncommon practice for the whole band to assemble in a large lodge made for the occasion, and spend one or two days in singing, howling, drumming, dancing, and feasting. On such occasions a feast is indispensable. Sometimes the sick person is carried into this lodge, and each man present administers medicine, and no two of the same kind. It is scarcely possible for a person who is seriously ill, to recover under this mode of treatment. They sometimes offer sacrifices for the sick, by hanging up some old piece of cloth or garment on a pole. There can be no doubt that many persons die among them every year, whose lives would be prolonged if they could receive a little suitable nursing and some simple medicines. These superstitions are too absurd to withstand the light when it shall once break into the mind; but many have been too long in the practice of them, to be easily induced to forsake them. Their attachment to them is still stronger, on account of their being transmitted to them by their fathers, with the injunction that they should never be abandoned. With an Indian, a tradition of custom which is given him by his fathers is sacred.

They have but a faint conception of the advantages of civilized life, while their attachment to their present mode is strong. They seem to have an impression that the white man's mode of life, and his religion,

are well enough adapted to him; but that neither are suited to the Indian. The great spirit would be angry if he should forsake the way in which his fathers trod. On this account their indifference to instruction is very great. Their ideas of happiness do not extend beyond the gratification of the senses. The horizon of their enjoyment is bounded by sensuality. A single example may serve to illustrate these remarks, as well as show their indifference to instruction. A person one day sent to the encampment to inform the Indians that it was the hour for meeting, and to invite them to attend. One of the chiefs shrewdly replied, that if a large kettle of corn were cooked and placed in the middle of the room, they would all come. None of them attended. If some such inducement were placed before them, we do not doubt that our meetings would be full every Sabbath.

4. *Roman Catholic influence.* This is not yet very great upon the Indians. Very few of the Catholics, who have resided in the country, have ever made much effort to instil Romish principles into their minds. There is every reason to apprehend that this would not continue to be the case, if Protestant missions should exert much influence.

It would be much easier introducing their religion here than pure Christianity. They aim to convert the Indian only in name. If they can induce him to renounce his heathen superstitions, and practise the ceremonies of their church, it is all they require. According to their doctrine, his future happiness is secure. But pure religion aims to convert the heart. It tells the Indian that his heart is bad, and that the wrath of God abides upon him forever, unless his heart is changed to love. He will tell you that the Great Spirit made the Indian good at first. It is therefore much easier to produce such a conversion as the Papists aim to effect, than to convert them truly to the gospel.

5. *Their disposition to war.* At present the Saux and Ojibwas are inveterate enemies, and both tribes are much inclined to war. Hostilities have been carried on more or less between them for several years past. The past years the Ojibwas, provoked by new aggressions on the part of the Saux, seemed determined on revenge. Several battles have already been fought, in which a number of lives have been lost on both sides. Two or three engagements have taken place the present winter, and some of the bands on the Mississippi river manifest a strong disposition to continue the war. The bands in this section of the country are more quiet.

It is to be hoped, however, that this obstacle will not long continue. Our government will probably interfere before long, if this warlike disposition should continue, and bring about a peace. It is said that both tribes have expressed a wish, that the

boundary line between the two countries may be definitely drawn.

Encouragements to the Introduction of the Gospel.

1. *The disposition of the traders.* The principal traders under the American Fur Company would generally favor missions in this country, and encourage missionaries to come here; while some of them would, as they have already done, contribute liberally to their support. The opinion of most of them is, that the introduction of civilization and Christianity among the Indians, would be an advantage to their business. Its tendency would be to make the Indians more industrious and more honest, and also to encourage them to raise more of their provisions. The game in the country is fast diminishing, and the traders say, that in some parts of the country, the trade cannot be carried on much longer, unless the Indians procure a larger part of their provisions by cultivating the ground. They are obliged to hunt so much in summer, when the fur is worth nothing, in order to live, that a great part of the fur is destroyed to all purposes of trade. The season in which the Indian would be at his garden, is the one in which the trader would rather he would lie still than to hunt.

2. *The location of the Indian country as removed from the white settlements.* Most of the Indians are too far removed from intercourse with white people, to possess the means of practising many of those vices, which Indians who have lived in the vicinity of white settlements have uniformly imbibed, and which have been a great hindrance to their improvement.

3. *The vigilance of the government agents* to keep out of the country distilled spirits, and to regulate the intercourse of white people with the Indians.

It is certainly a very favorable interposition of divine providence, and an event in accordance with the movements of the present day on that subject, that the agents of both the American Fur Company and of the Hudson's Bay Company should have determined to carry no more intoxicating liquors into the country of the north-west Indians, to be used in trading with them; and that the agents of the United States' government should be disposed to use all their power and influence to prevent any persons from carrying such liquors into that portion of the Indian country for any purpose.

4. *The pacific disposition of the Indians towards the white people.* There does not appear to be much prejudice existing in the minds of the Indians against white people generally. One or two of the bands will probably be found to have imbibed some prejudices against the American govern-

ment, connected with the Saux war. They think some pledges given on the part of government have not been fulfilled. Americans will generally be respected by the Indians.

Mode of conducting Missions among the Ojibwas.

It has already been stated that it was not in contemplation to establish boarding schools in this quarter; though some Indian children may be boarded in the mission families at the expense of their friends. Day schools, it is hoped, may be established at most of the large Ojibwa villages, under the care of teachers and missionaries, who will acquaint themselves with the language of the people, and obtain as constant and direct access to them as possible. Some measures will probably be adopted with the hope of inducing the Indians to abandon their migratory mode of life and betake themselves to a fixed residence and the cultivation of the soil.

What the character of the schools should be, we do not undertake to say. Those parents whose children are taught, should be made to support them as far as they are able. Indeed, whatever is done for these Indians, ought to be done in a manner that shall encourage them to help themselves, rather than to give them the impression that if they sit still, all will be done for them. Probably a teacher would be required at each of the stations. Something ought to be done as far as practicable, to encourage the Indians to cultivate the ground. The schools should be taught principally in the native language. It is in vain to attempt to introduce the English language extensively among these Indians. They have too little intercourse with those who speak it, to render it an object for them to learn it. It would be much easier to introduce the French than the English; but their own they would be more interested to learn than either. One important branch of missionary labor would therefore be, to prepare books in the native language. The religious instruction must also be given in the language of the natives. It is therefore of the first importance that the missionaries sent should possess themselves of the Ojibwa language as soon as possible. It is difficult, not to say impossible, to obtain a good interpreter, who can interpret well from English into Indian, in the country. Nearly all the half-breed population, who speak two languages, speak only Indian and French. Most of these, would make but poor interpreters for us, even if we could communicate with them in the French language. It is desirable, however, that missionaries to this country should be able to speak the French language, as this is needed for purposes of business, as well as instruction, and would give a missionary ac-

cess to one class of people, whom he could not otherwise approach.

Missions in this country must be conducted with much labor bodily and mental. It requires an athletic constitution to shoulder one's pack and march five or six days in succession through the uninhabited wilderness, perhaps with a pair of snow-shoes on the feet, and at night to encamp in the open air with only a blanket or two for a covering. Much labor of another kind also will be required to learn the language and prepare books in it. If the language can once be analyzed, and a vocabulary of the words prepared, it will not probably be found more difficult of acquisition, than many other languages which have been acquired by missionaries. Without books and suitable interpreters, it is not easily acquired.

If you inquire how extensively missionary operations may be introduced into the country, and how soon it is expedient to extend them, we answer, they may be introduced as extensively as you please, and the sooner they are extended, the better it will be for the cause of truth. If the whole country could be brought under the influence of well-conducted Christian missions at once, the work would be the sooner accomplished. Much less might be expected from the counteracting influence of the Papists, than if the operations of others were more slow. Most if not all the bands would be willing to receive missionaries. The Indians on the borders of the lake and in the southern part of the country, might be expected to make the least objection to missionaries residing among them.

Proceedings of other Societies.

FOREIGN.

WESLEYAN MISSIONARY SOCIETY IN SOUTH AFRICA.

MR. Shrewsbury, missionary among the Caffres, gives the following

View of the former and present State of Religion and Morals among them.

Christianity cannot be said to make rapid progress among the inhabitants of this country: yet we have reason to be thankful that the work of the Lord is advancing; some fruit appearing at almost every station. Thirty years have now passed away, since Dr. Vanderkemp visited the Caffres with the gospel of Jesus Christ; and, for nearly ten years, the Wesleyan missionaries and those of other denominations have been resident among the people. A comparison of their former and present condition will lead to a just estimate of the degrees of good which has been effected among them by missionary labors.

Idolatry was never known among the Caffres: they have no name for idol, nor any conception of what is meant by idol-worship; which circumstance renders it exceedingly difficult to translate the second commandment into language intelligible to them.

Neither can it be maintained, that the first missionary found them absolutely without a knowledge of the true God: for they had three names of the Divine Being, preserved among them from time immemorial. Him they called Uixio, Umdali, and Umenzi. Dr. Vanderkemp could never correctly ascertain the meaning of Uixio: neither can we, for the people have no definite idea of its import: all that they know is, that their ancestors thus denominated God. The signification of the other two names is clear: Umdali is the former, from *dala*, to form, fashion; and Umenzi is the maker, from *enza*, to make. Thus they had scriptural names for the Deity before the word of God came among them; which is a very striking and singular fact, not to be met with in the history of other pagan

nations. And with this Former and Maker they associated no secondary or inferior deity.

But though these words were in their mouths, they were not in their hearts; and it may be questioned whether a single individual could be found, who ever thought for one moment of the weighty truths which the words so high unto them imported: there were *none that did understand or seek after God*. But now there are many who understand, that *in the beginning God made the heavens and the earth*. The names for the Deity, long current among them, have greatly assisted us in teaching this primary truth; although the proper idea of creation it is more difficult to make them comprehend. I suppose that this branch of knowledge is at this time general among the Caffres. And, further, in the vicinity of mission stations, God is also known by his name Jehovah; and some hundreds are acquainted with that *Name which is above every name*, Jesus. Moreover, they have heard concerning the Holy Ghost, whom they denominate Umoya, which signifies both spirit and wind—primarily the latter, for they have not separate terms for these two different ideas. All that they have learned concerning Jesus Christ and the Holy Spirit is new: and this gives them an entirely new view of the deity, as well as greatly enlarged conceptions of His glorious perfections. Many hundreds now not only believe that there is a God; but that He is wise, holy, just, and good; and, in some, this faith is in various degrees influential.

While, however, the names of God, the Maker of all things, were retained in their language, no worship of any kind was paid to him. Throughout the length and breadth of the land, among all these tribes, there was no Sabbath: day and night succeeded each other from year to year without the hallowed day of rest: all days were alike common to them, while they lived *without God, and without hope in the world*. But the word of God creates a Sabbath wherever it comes; and, in this respect, it hath wrought a new thing in this land. Not that I would wish to intimate that there is any thing like a universal reverence for the day of the Lord; for any statement of that kind would be untrue: but, at the same time, glancing at the houses of worship which have been built, the average number

of those who rest from labor and assemble together to hear the word of the Lord in these dark regions may be taken to be near seven hundred souls. Now seven hundred Sabbath worshippers of God, in a country where a few years since none sought Him, will afford ground for holy rejoicing to those who have learned not to *despise the day of small things*.

Prayer was never performed in a devotional manner till the preaching of Christ crucified was accompanied by a measure of the gift of the spirit of prayer and supplication, given to the hearers. It was, indeed, customary for them when going into battle to say, "God, look upon me!" or, "God, take care of me!" And when they journeyed, at any dreary place, or before crossing any great river, similar words were uttered; and, at the same time, a stone was cast upon a heap which had been accumulated by the devotion of travellers. Many such heaps of stones are to be seen in Caffreland, especially at the fords of great rivers; and, singular enough, not a few, when going to plunder the colonists, were wont to pray, while lurking for plunder, that God would look upon them, and that no man might catch them. This, however, shows what low views they had of the divine character; and these are, perhaps, all the instances in which any address was made to the Divine Being: the good sought was not salvation; but merely preservation from some temporal calamity. Now, there are praying men, and praying women, and praying children, to be found in various places, *who call upon the name of Jesus Christ our Lord, both theirs and ours*.

Till the servants of God came forth from Britain, there was no teachers of religion, either true or false; for the Caffres never had a priesthood, nor so much as a single native priest exclusively set apart for religious purposes. The notion of sacrifices which remained among them was so exceedingly faint, that it was but the shadow of a shade. And though circumcision is practised on all youths at about the age of thirteen, yet it is exclusively a civil rite, and not in any way connected with religion: an uncircumcised son would be incapable of inheriting his father's property. The origin of this rite is with them completely obliterated; nor can any thing exceed the astonishment which the Caffres have often manifested, when hearing of the first institution thereof in the days of Abraham. To this people, British benevolence has given, though not to the extent which is required, Christian ministers—men who teach them to worship God in spirit and in truth; who direct them to the sacrificial offering of Christ as the sole ground of pardon and acceptance with God; who have established among them the Christian sacraments of baptism and the supper of the Lord; and who are providing for another generation the word of God in their tongue, and preparing the young to read that word by which they may be saved: for these nations formerly had no learning: they were a people without a book: they had no letter—no hieroglyphic—no character of any kind. For the origin of these things they are indebted, not to infidelity, but to Christianity; in which, indeed, are all our happiness and glory.

Though destitute of religion, superstition, which is too often substituted for it, was abundantly found in this land; and it still prevails, to a very awful extent. Superstition is everywhere connected with cruelty. In this land, almost every kind of affliction and disease, and even

the infirmities of old age, were wont to be attributed to the influence of witchcraft; so that whenever an individual fell sick, a doctor was sent for, not only to administer medicine, but also to ascertain what individual or individuals had been guilty of troubling the afflicted with his malady. Chachabi, the father of our late chief, 'Islambi, was famous for the punishments which he inflicted on many innocent persons who had been accused of this crime. By the river Xakoon, there is a tremendous craggy precipice, called by the Caffres, Uwa Amaqira, or the doctor's precipice; because they who were accused by those deceivers of bewitching their neighbors were brought by Chachabi to this place, and, being bound hand and foot, were cast over, and falling from crag to crag were dashed to pieces ere they came to the bottom. For many years past, no victim has perished on this spot: nor is it likely that any more authorised murders will take place there. The more general way, however, of punishing the accused has been by applying hot stones to the tenderest parts of the body, till the miserable victim is deprived of life, or ruined for all his future days. This horrible practice still continues, but not to an equal extent: the chiefs are ashamed of it, and keep the knowledge of it as much as possible from their respective missionaries. The influence of superstition has certainly been lessened; and it continues to decrease, although it still opposes a mighty obstacle to the full success of the gospel. But, in our work, there are no insuperable difficulties: the gospel has never met with an evil which it could not overcome, nor will it to the end of the world.

As to morality, neither the theory nor practice thereof were discernible among them in their native state. There was no justice, no mercy, no holiness, no truth: there were none that did good, no, not one. On the contrary, wickedness overspread the whole land, which was full of thefts, covetousness, lasciviousness, and almost every species of crime. Iniquity thus reigned unto death—uncontrolled, unchecked, and unimproved, so far as the eye of man could discern; for the people seemed to be without any law which condemned vicious propensities, or any fear of the righteous indignation of God. That they were not absolutely without law, is evident from the circumstance of their having had for all generations words which denote moral delinquency: still the *evil was on their hearts*; and, through the love of sin, their eyes were blinded that they could not discern it. Sin abounded to such an alarming extent, that they appeared to be without law; and unless grace had much more abounded, by sending to them the gospel, none would have been redeemed from his iniquity, or turned from darkness to light, and from the power of Satan unto God. But, by the word of salvation, this change hath been effected; and there are now Caffres to be found who may truly be denominated moral men: for obedience to the faith is manifest in the truth, honesty, and general integrity of their lives; and, throughout the whole community, there is now exhibited a moral standard of right and wrong; to which, whenever we appeal, the consciences of the people force them to submit, and pronounce sentence of condemnation against themselves. Being without literature, they have neither Shasters nor Koran to oppose to our Scriptures; and, therefore, however heedless and neglectful they may generally be of divine truth, whenever it is brought home to the heart they will, in a great majority

of instances, acknowledge that it is holy, just, and good.

Some of their present national customs are great barriers to the spread of holiness and truth.

Polygamy is universally allowed. This is in itself a vast evil; and it so connects itself with all their domestic and civil concerns, that to destroy it seems more difficult than to break the power of caste in India. William Kama, the baptised chief of Wesleyville, and John Tzat-zoo, in the service of the London Society, are the only chiefs of rank in the country who are not polygamists. A few others of inferior note have likewise been joined to one woman in Christian marriage, and their example stands forth as a witness against the sins of their countrymen.

Connected with this subject, is another, which is attended with many evils. A father has absolute authority over his daughter, and can dispose of her in marriage as he pleases. Sometimes a degree of attention is paid to the inclinations of the child; but, in general, the predominant principle with the father is, to make the best bargain for himself that he can: the man who will give him the greatest number of cattle has no need to doubt of his success, in preference to all other rivals; no matter what his age or character may be, or the number of wives already living with him. But the authority of the father does not cease here: disputes may arise, or self-interested views may studiously occasion disputes; and the father may dissolve the relation, return the dowry of cattle again, and sell his daughter to another man: and this may be repeated as often as he pleases, if he can only persuade his child to consent, which is seldom a work of much difficulty; and even if the parent be deceased, the eldest son succeeds to nearly the same authority over his sisters. Marriage, therefore, such as it is, is seldom marriage for life. From this circumstance such a strange commixture of families arises, that all domestic enjoyment is poisoned at its source, and by it the whole frame of society is miserably disordered.

The civil rite of circumcision, before mentioned, is attended with impurities which cannot be named. A youth whom Mr. Shepstone baptised at Morley, last year, was, I believe, the first instance of a successful resistance against submission to this rite; and, as such, it is worthy of being recorded. The youth stood firm against all the commands and entreaties of his friends, as well as against the solicitations of his former companions; and, at length, they yielded, and agreed that baptism should be admitted instead of circumcision, as the boy's qualification legally to share in his father's substance. This was a great point gained, and will open the way for similar admissions in future instances.

But, of all disgusting practices, none more annoys Europeans than the habit of Caffre men going about in a state of perfect nudity: the *kaross* is merely a defence from the cold, and not a covering for the body: when not needed for the former purpose, it is thrown over the shoulder or left in the house. But those who have been brought to God act otherwise: they become exceedingly fond of European clothing, and expend most of what they earn in making a decent provision for themselves and their household; and, before missionaries, from a desire to comply with our wishes, the Caffres at large dress decently when we have intercourse with them, and whenever they worship in the house of God.

From this comparative view of the former and present state of this country in regard to religion and morals, as well as from other sources of information, a tolerably correct judgment may be made of the degree of success which has hitherto attended missionary exertions, and of the magnitude of those obstacles which oppose themselves to a general spread of the Christian religion throughout the land.

WESLEYAN MISSION IN INDIA.

Mr. Bourne, missionary at Negapatam, gives an interesting account of a scene that he has recently witnessed in a large village near that place. Such scenes, it is hoped, may be soon and extensively witnessed by missionaries in that benighted and populous region.

Great Turning to God of Romanists and Heathens.

I have lately had great pleasure in witnessing a favorable opening for the gospel in a populous village called Meluattam, about forty miles to the south of Negapatam. The inhabitants are partly heathens and partly Romanists, the latter of whom have come to a determination to renounce the errors and superstitions in which they have been educated, and in which, up to the present period, they have vainly trusted. Having been informed of their determination—presented with a list of many of their names—and pressing solicited to take them under the care of our mission, I sent one of my assistants down to them in October 1829; and, on his return, I received a most favorable report as to the state of the people, and the opening prospects which the neighborhood in general presented of a speedy and cordial reception of the gospel in its purity. Towards the close of November I visited them myself; and was highly gratified, during the few days that I was among them, with what I saw and heard.

The people received me as if I had been an angel from heaven. All the Romanists of the village, with the exception of one family, have publicly and decidedly renounced the errors of popery; and nearly one hundred souls are now under our care receiving instruction in divine things. The holy Sabbath, which previously they had only known in name, has been instituted among them, and its requirements cheerfully observed: Divine worship has been regularly introduced; the voice of prayer, thanksgiving, and praise is frequently heard from their temporary temple; and their children, in the school which we have established, have begun to learn the sacred *Scriptures, which are able to make them wise unto salvation*. The men and women have made astonishing progress in learning the Lord's prayer, the ten commandments, &c. The morning on which I preached to them a regular sermon, we had upward of one hundred and twenty present; who behaved with the greatest decorum, and evinced an evident concern to become more intimately acquainted with the important truths to which their attention was directed. I am now exceedingly anxious to erect among them a suitable place for divine worship.

This opening may be regarded as the more important, from its relative situation in reference to the surrounding villages, and the access which it gives us to a vast population, heathen as well as Romanist, many of whom have already inti-

mated a desire to embrace Christianity. About eight or ten heathens are now candidates for baptism; and there is every prospect of many others following their example, when we shall be able regularly to establish divine worship at Melnattam. A Roman-catholic catechist has declared his intention of renouncing the errors and superstitions of popery: he resides about seven English miles from Melnattam; and has, at the present time, about eight hundred people under his charge, many of whom, it is supposed, will follow his example.

I have visited Melnattam, and was highly gratified. It is not to be expected that a few poor uneducated people, just emerging from the grossest darkness of superstition and the prejudices of a false religion, can at once obtain clear views of truth. Considering the short period these poor villagers have been under our care, their improvement in Scripture knowledge, in outward behavior, and, in some cases, in correct feelings concerning the necessity of salvation through faith in Christ Jesus, very far surpasses my most sanguine expectations. For the last two months, Christian, a native catechist, has resided among them; and their rapid improvement in the knowledge of divine things is a satisfactory testimony to his diligent attention to their spiritual welfare, and his earnest solicitude for their establishment in the gospel.

No circumstances during my visit afforded me more gratification than to observe the attention which was paid to the day of the Lord. The morning—very different from what it is generally in India—had all the delightful stillness, which I have not unfrequently observed on a Sabbath morning in England; every implement of labor was laid aside; a general cessation from ordinary business was very perceptible; and, at the appointed hour of worship, all repaired, in clean apparel, to the little thatched school-room, which served us as a temple in which to celebrate the praises of the Most High. Twice during the day, in the morning and in the evening, spiritual sacrifices of prayer and praise were presented to Jehovah; and to these poor outcasts, who are just emerging from darkness into marvellous light, the word of truth was proclaimed.

Subsequently speaking of the regard paid to the Sabbath, and the appearance of the people at the dedication of a house of worship, Mr. Bourne adds—

The Sabbath among these poor villagers is now a sacred day—a day of rest—a day in which they unite in the solemn worship of Jehovah: this is another triumph of the gospel; for, before they received the truth, every day to them was the same. Their knowledge of divine things is truly surprising; and a few of them have manifested deep concern for the salvation of their souls, and have given evidence that they are now under the influence of different motives and principles from those by which they were formerly governed. This is evidently the work of the Lord; and to him be all the glory.

The day fixed for opening the chapel for divine worship was the 27th of October.

Twenty heathens, partly adults and partly children, were baptised on the occasion: this was an affecting, a glorious sight: it was with the greatest difficulty that I could command my feelings, and perform the service without weeping aloud. The greatest pains have been be-

stowed on these candidates for Christian baptism, as they have been receiving regular religious instruction from our assistant, Christian Aroolappen, for many months, and I have had frequent opportunities of conversing with them.

During the service, the whole of the Romanists whom we have received under our care stood up, and publicly renounced the errors of the Romish church; declaring, that their entering into the Protestant church was an act which had proceeded from the greatest deliberation, and from a settled conviction that it is the true church of Christ; and finally, that it is their determination, in future, to take the Scriptures alone as the rule of their faith, the test of their experience, and the standard of their practice.

LONDON MISSIONARY SOCIETY IN MADAGASCAR.

Extensive Influence of the Scriptures.

Mr. Baker, the printer for this mission, in a communication to the British and Foreign Bible Society, states—

Notwithstanding the difficulties which we have had to encounter with our press in Madagascar, we printed an edition of 1,500 of the Gospel of Luke in 1828; and in March, 1830, we completed an edition of 3,000 of the whole New Testament. During its progress through the press, we printed, separately, editions of Mark 700 copies; of John, 1,000; of Galatians, with the Decalogue, 1,000; of Ephesians 1,000; of Genesis and Exodus, to the twentieth chapter, inclusive, 1,000. After this, we printed the Old Testament, to the First Book of Samuel, 750 copies, and 50 copies extra for separate distribution; and the Book of Psalms was finished to the 115th Psalm, 3,000 copies. We put in circulation the whole of the complete portions of Scripture above named, and about 2,000 copies of the New Testament.

All these portions of the Holy Scriptures are very highly valued indeed by the native Christians; and the demand for them was so great, that the Rev. Mr. Freeman calculated that not more than one in twenty, who petitioned us for Testaments, was able to obtain a copy: the Testament is, however, to be found in almost every village in the interior, and at most of the military posts round the whole country. The great anxiety manifested by many hundreds of the natives toward Christianity in 1830, and subsequently, was, in a very great degree, the effect of the distribution of the Holy Scriptures. They were surprised at the contents: a spirit of inquiry was aroused: many crowded round our houses daily, carrying their Testaments, with passages turned down, which they wished us to explain. The populace were then awakened to inquiry; and many learned to read from their personal friends, or from scholars, in order that they might read the Testament. Family prayer was then commenced by the natives, and the Testament read by their own fire-side. Prayer-meetings were established—ten in the town, and others out of it; and the Testament was read in nearly a hundred schools, extending eighty miles round the capital, which is the mission station.

Many facts might be named, illustrating the sincere affection of the natives to the word of God. I will specify two:—

I went one day into an ostler's house, who was a poor man, and dwelt in a house very much inferior to his master's horse-stable. I found neither chair nor table, nor any other furniture or property, except the earthen-pot for cooking rice, and the native plates. But I observed a strong wooden box, with a lock: on inquiring what was in it, the ostler opened it, and shewed me his Testament; thus preserved, to keep it from the rats, and from being stolen by any unprincipled scholar: and this I afterward found to be a very common case. The natives value it as their highest treasure.

When the natives went to the wars, to a distance of perhaps 500 miles, in 1830 and subsequently, not less than fifty "believers," as they were scornfully termed, carried their Testaments; and, by means of them, were enabled to keep up prayer and other meetings, by which many were brought to a knowledge of the truth; and many hundreds (perhaps thousands) were brought to a general knowledge of Christianity.

The brethren, as well as the natives of Madagascar, are anxious to obtain a new and smaller edition of the New Testament. It is desired to exchange a copy of the new edition for one of the old, with all who might wish to exchange; and then distribute the old edition among the scholars, teachers, and others, who will not want to carry them about.

At present, all the scholars who have been in the schools previous to August 1832, have been dismissed, on proof being given of their knowledge of reading and writing. They, with others previously dismissed, amount to ten or fifteen thousand, and are all anxious to possess themselves of any thing printed; as they are liable to be again taken into the schools, if they forget their learning; and many of them are sincerely anxious to obtain a knowledge of divine truth. About 6,000 new scholars have been put into the school; and very many voluntary learners learn to read in their own houses, and at the prayer-meetings of the native believers.

UNITED BRETHREN.

Retrospect of Missionary Labors.

THE 21st of August, 1832, was celebrated throughout the church of the brethren, a century having been then completed from the day of their first effort in behalf of the heathen. From a "retrospect of the missionary labors of the Brethren's church during the past century," such extracts are here given as will bring the chief facts of this encouraging record before our readers.

*Oh praise the Lord all ye heathen!
praise Him all ye nations!*

This exclamation, which we repeat in our solemn assemblies on each returning Lord's day, is, on this centenary anniversary of the commencement of our missionary work, uttered with fervor of heart by thousands in all our congregations; and is joyfully re-echoed in our numerous missionary stations, by tens of thousands of converted gentiles, who build with us on the same foundation of faith. "Who can utter the mighty acts of the Lord? who can shew forth all His praise?" Who can rehearse the wonders which He has wrought, through the instrumentality of the church of the Brethren, for the spread of His gospel? The contemplation of the missionary work committed to us fills us with amazement! On our part, that work was, in its commence-

ment, "a work of faith;" such it has continued to be during its blessed progress; and such it still remains, extended as it is, this day, over many regions of the globe. The Lord has been pleased, throughout a centenary period, to grant success to the labors of the brethren, which were begun, and have hitherto been carried on, with the eye of child-like confidence, directed toward Him, the author and finisher of our faith; notwithstanding the insufficiency of the means and the imperfections of the instruments employed, amidst manifold dangers by land and sea, and under innumerable hardships, trials, and difficulties.

The origin of the Brethren's missions is to be traced back to a time, when the motto of the congregation at Herrnhut was, as expressed in one of its early hymns—"Joy in poverty and shame!"

The missionary spirit manifested itself as early as the year 1727, and every opportunity was gladly embraced of yielding to its blessed influence.

Thus, on the 21st of August, 1732, the first two missionaries of the Brethren's church—Leonard Dober and David Nitschman—set out for the island of St. Thomas: on the 19th of January, 1733, three brethren—Matthew Stach, Christian Stach, and Christian David—burning with like zeal, took their departure for Greenland: John Toltzschig and Anthony Seiffarth proceeded, in 1734, to North America; others, in 1735, to Surinam and Berbice, Lewis Christian Dehne and J. Guttner forming the first settlement in Berbice in 1738: in 1736, George Schmidt proceeded to the Cape of Good Hope.

All these missionaries were either artisans or husbandmen—men of simple manners, few wants, and for the most part inured to toil and hardships. It gave them little concern, whether they would have to perform a long or a short journey—whether that journey was to be undertaken by sea or by land, and would lead them to a sultry or a frigid zone. They were not able to form extensive plans: their whole mind was exclusively bent on winning souls for Christ; and the salvation of but one soul they esteemed so inestimable a prize, that, like Leonard Dober, they were willing to give their liberty, yea, their life, in exchange for it. Thus, the first missionaries in Greenland admonished and cheered each other in their spiritual songs, with words like these:—"Lo! through snow and ice we press—One poor soul for Christ to gain—Glad, we bear want and distress—To set forth the Lamb once slain!"

Thus, also, the messengers of the gospel, who had bent their steps to Berbice, declared, that all their toil would be amply compensated, if they could bring but one of the Arawak tribe to the knowledge of "the truth as it is in Jesus." Their faith was not put to shame: the Lord has been pleased to grant success, far exceeding their utmost hopes and expectations.

During the ten years which followed the period now alluded to, the missionary spirit lost much of its energy. Some errors in doctrine and extravagancies in practice had found their way into the church; and, as they were calculated to lead the mind astray from the simplicity of the gospel, the observation of the late bishop Spangenberg, concerning the relaxation of missionary ardor at home, appears to be a very just one; namely, that we "must consider it rather as a subject of gratitude to God, that, under such circumstances, less zeal for the conversion

of the heathen was manifested than had before prevailed.

Another period of ten years now succeeded of a different complexion; and, during the same, new doors were opened by the Lord, for the extension of our missionary labors, chiefly in the English West-India Islands.

The mission in Jamaica was begun in 1754, by Zachariah George Caries; and that in Antigua in 1756, by Samuel Isles. Both these missions were, in the sequel, crowned with the most encouraging success. Neither was the wild and inhospitable coast of Labrador forgotten at that time, though the establishment of a mission among the predatory and murderous Esquimaux could not be effected till 1770, by the brethren Jens Haven, Lawrence Drachart, and Stephen Jensen.

In the year 1756, the mission in Barbadoes took its rise; and the first settlement was formed in 1767, by Benjamin Brookshaw—in 1775, that in St. Kitt's, by the brethren Birkby and Gottwald—and, in 1790, that in Tobago, by brother J. Montgomery: this was afterwards suspended, but was renewed in 1827.

In the year 1792, the mission at the Cape of Good Hope was renewed by the brethren H. Marsweld, D. Schwinn, and J. Kuhnel; and, in subsequent years, was greatly enlarged. The inspection of the leper hospital was also committed by government to the brethren. In 1828, our missionaries in South Africa ventured to go beyond the boundary of the Cape colony, into the country of the Tambookies, a Caffre tribe; and the settlement of Shiloh has, in a short time, obtained an unexpected increase from the surrounding population.

On this festive day, we see 209 brethren and sisters diligently employed on 41 missionary stations, in sowing the gospel seed; and count upward of 40,000 Greenlanders, Esquimaux, Indians, Negroes, Hottentots, and Caffres, including about 17,000 communicants, whom we are favored to call our brethren and sisters in the Lord. And how many thousands are already standing before the throne of the Lamb, who, while here below, were turned by the ministry of our brethren "from darkness to light, and from the power of Satan unto God!"

At the time of the commencement of the Brethren's missions, the Protestant church on the continent of Europe had no missionaries in her employ; with the exception of a few devoted men, who had been sent by a society at Halle, in Saxony, to the Danish possessions in the East Indies, and of the venerable Hans Egede, who had been laboring zealously for the conversion of the natives of Greenland from the years 1721 to 1736. How wonderful and encouraging is the change which has been effected within the centenary period now elapsed! The various Protestant churches have sent forth into all the world multitudes of English, American, Dutch, Swiss, and German missionaries, to preach among the gentiles "the unsearchable riches of Christ;" and, in western and southern Africa, in the West-India Islands, yea, and in the isles of the southern ocean, their labors have been crowned with glorious success. However different in some respects may be the views and the practice of these missionary bands, yet all have but one object in view, and one inheritance above; and all are the servants of one only Master, even Christ Jesus, the Lord of all!

It is on this day a subject of thankfulness and joy, that the Lord has hitherto raised up brethren

and sisters, who were willing to give up their worldly prospects, their native land and connections, their personal comforts, yea, their health and life, to engage in that missionary work, which he himself has graciously entrusted to our church. During the past century, 1,199 persons (740 brethren, and 459 sisters) have been employed in the same.

In this number are also included those brethren and sisters who engaged in missionary enterprises, which had to be ultimately relinquished. Such were the attempts to preach the gospel among the Laplanders, in 1734, and again in 1741, by the brethren Behr and Ostergreen—the negroes in Guinea, in 1737, by Charles Potten, a mulatto, and H. Hukuff—the negroes in South Carolina, in 1739, by P. Boehler, and G. Schulius—and the Creek Indians in Georgia, in 1803. Brother Abraham Richter repaired to Algiers, to administer to the Christian slaves in that piratical state the consolations of the gospel. Several brethren exerted themselves in vain to obtain entrance for the truth among the numerous company of Jews residing at Amsterdam; especially Leonard Dober and S. Lieberkuhn, about 1738 and 1760. A fruitless attempt was made in 1739, by D. Nitschman, Jun., and Frederick Eller, to establish a mission in Ceylon. The missionaries stationed at the settlement called the "Brethren's Garden," in Tranquebar, begun in 1759, by G. Stahlman, persevered for many years in their unproductive labors among the Hindoos; and endeavored moreover from thence, amidst continued perils of their lives, to maintain an equally unsuccessful mission in the Nicobar Islands. An attempt, by the brethren Hocker and Ruffer, in 1747, to penetrate into Persia, in order to visit the Gebri or Gaures was frustrated. Several brethren labored for years among the Copts in Egypt; but the way into Abyssinia, whither they were most desirous to proceed, remained closed against them. The settlement of Pilgerhut in Berbice had to be given up; neither could the station among the Arawacks and free negroes in Surinam be maintained. The attempt so eagerly made, and so often renewed by the brethren in Sarepta, to convert the Calmucs to Christianity, remained for a number of years without any success; and, just at the time when the most cheering hopes began to dawn that entrance would at last be found among that nation, this door was suddenly and peremptorily shut, under very distressing circumstances, in 1823.

At the present time, there are 57 superannuated, or retired missionaries, (viz. 24 brethren and 33 sisters,) who reside in our German, English, and American congregations, and are either wholly or partially supported by our mission fund; constituting a charge on this fund of about 1,200*l.*, on an average of several years past. The allowance to a married missionary in retirement does not therefore exceed 35*l.*, and to a widow 12*l.*—an economical provision, to which it would be impracticable to adhere, were it not for the peculiar advantages afforded for this purpose by the settlements of the Brethren, especially on the continent of Europe.

In these congregations, the children of our missionaries also receive their education. The greatest number of them, amounting to 56, are at present at Kleinwelke. The expense of this education may be stated at about 16*l.* for each child, including the gratuities given or the partial support allowed, in the case of such as are apprenticed to various trades.

Not a few of those who were born in our missionary stations have blessedly followed the footsteps of their parents. In the year 1830, there were twelve brethren and sisters employed in various stations, who were themselves the children of missionaries. In some missionary families, zeal for the conversion of the gentiles appears, by the divine blessing, to have been almost hereditary. The venerable John Beck, one of the first missionaries in Greenland, was favored to contribute two sons to the service of this blessed cause; and one of these was, in turn, permitted to see a son and a daughter similarly employed.

Let us, dear brethren and sisters, pray the Lord of the harvest, that He would also, in the time to come, raise up faithful and devoted servants from the midst of the Brethren's congregations, and send them forth as laborers into His harvest! That harvest truly is great, and the laborers are few: darkness yet covers the greater part of the earth; and few and feeble, comparatively, are the efforts which have been made, to shed the saving light of the gospel amongst its benighted inhabitants. Millions yet live in Asia and Africa, in America, and in the isles of the ocean, who are without God and without Christ in the world, and awfully ignorant of their lost condition.

DOMESTIC.

NINETEENTH ANNUAL REPORT OF THE AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.

THE annual meeting of this Board was noticed at page 252. The following abstract is given nearly in the words of the report.—The Board have missions in Burmah, Siam, and among the North American Indians.

BURMAH.

Rangoon.—Rev. Messrs. Jones, Wade, and Kincaid, have successively occupied this station. No method of doing good, in the present state of the country, promises so much usefulness as the circulation of books. These travel where the living preacher, from the prejudices of the priesthood, and the fears of a despotic government, would not be suffered to go. To this service the brethren diligently applied themselves, and went daily to the chief places, either of business or superstitious devotion, and gave away tracts to all who were disposed to read them. They were, moreover, often called on at their residence, by persons residing far in the interior, whose principle object was to provide themselves with means of information respecting the religion of Christ, of which they had heard something in the places, from whence they came.

Native disciples were employed by the missionaries to co-operate in the same work. Ko Thah-a, the pastor of the church, went daily about the city, and Moung En and Ko Shan made extensive tours in the country, stopping at the villages, and scattering such publications as they had with them. These were not always strictly religious. Of about eleven thousand, distributed by Mr. Jones and under his direction, most of which went into the interior, he says, about one eighth were tracts on astronomy and geography. These, though not properly speak-

ing religious, are accomplishing their work. If the people can be imbued with correct sentiments on these sciences, they will at once perceive, that their religious system is a baseless fabric, for it is founded upon and closely interwoven with, the grossest imaginable whims and conceits in regard to the solar system. Nearly one fourth are comparisons and reasonings in regard to the merits of Christianity and Buddhism. Some are a clear statement of several of the prominent truths of the gospel, and the remainder, embracing more than one half, are Scripture extracts; some accompanied with occasional explanatory remarks, but generally without note or comment.

In many places, there is considerable excitement about the new religion, and that this excitement has been produced by reading the tracts and portions of the Scripture, which have been carried away by persons visiting this city. One person from Thoug-oo, about 200 miles from this, has come for the purpose of knowing what he shall do to be saved. His eyes are open, and he is filled with admiration and love. He is one of the government men in that city, and a person of superior understanding. He says, he knows many there, who are convinced that this is the true religion.

At the mission-house, worship has been regularly maintained every Sabbath, though the number who are willing to leave their secular business to attend is very small. More is accomplished by collecting them in groups on their own worship days. In the months of November and December, 1831, four promising converts, all males, were admitted to baptism, making the present number of the church 34.

Two schools were commenced, containing ten or twelve scholars each, one superintended by himself, and the other by Mrs. Jones. A lively interest was felt in them by the parents, and a most encouraging progress was made in knowledge by the children. One of the teachers was called before the governor, and questioned about teaching the children the religion of Christ. He was then whipped, fined thirty rupees, and put in prison for one day. The parents also had to pay three rupees for each child that went to school. This is the boldest step that has ever been taken, and shows that the progress of truth alarms them. I trust it will all turn out for the furtherance of the gospel.

Maulmein.—Rev. Messrs. Judson, Wade, and Simons, and Messrs. Bennet, Cutter, and Hancock, with their wives, and Miss Cummings, have resided at this station. Mr. and Mrs. Wade have returned to America on account of ill health. Mr. Judson has visited many places in the adjacent country. At one place many inquirers appeared, and applications were made by persons from several villages in the neighborhood for baptism—thirteen of whom, after careful examination, were received. At another nine were examined and baptised. He also established a school for adults, consisting of 20 pupils, under the care of a native teacher.

On another tour, revisiting many of the same places, he found the disciples, received by him on the former occasion, almost universally established and firm, though they had been obliged to encounter a great deal of reproach and opposition from their unbelieving countrymen. The spirit of inquiry was in some places checked, while in others, it had obviously advanced; and a goodly number appeared, who wanted to put on the Lord Jesus by an open profession. From

all that applied for baptism, 25 only were received; and others, though decidedly hopeful in character, yet having had less opportunity for demonstrating the reality of their faith, were advised to wait. On a third tour, he states that truth is evidently spreading, and one inquirer after another is coming over to the side of Christ. During a stay of two or three days, more than twenty disciples assembled, and five additional ones were examined and received.

During this tour of a month, 19 were admitted to baptism, making an addition, within the year, of 66, and bringing up the number of the Karen church, after deducting the loss of one by death, and two by exclusion, to 77.

Preaching in English has been performed, principally for the British soldiers stationed near. A spirit of inquiry was excited, and many were induced to ask, "What shall we do?" As the fruit of this revival, 96 were added to the church in seven months, since which the number has increased to about 110. We should rejoice to say that these have all continued to be the steadfast and exemplary friends of Christ; but former inveterate habits of intemperance have proved a snare to some. Two thirds of the whole are on the side of *total abstinence*, in reference to ardent spirits; but such as will not endure the self-denial, expose themselves to temptations, from which few escape uninjured. The church observes the monthly concert of prayer, and has formed a missionary society within its bounds. Later he states that several have recently felt an unusual concern about their eternal destiny; and on the 9th inst., I was allowed the privilege of baptising six more, connected with the army.

At this station the Board has three hand-presses and a steam-press, with types and other apparatus adequate, together with the materials for a stereotype foundry. They consider, that to this establishment the eyes of the Christian public are directed, to see the whole empire of Burmah supplied with the word of life; and it is their design, if heaven shall smile on the attempt, not to disappoint the expectation. The work is in a course of delightful progress, and will be carried onward to the extent of the means supplied. In a letter, dated August 21, Mr. Judson says, "The New Testament in Burman is printed to the end of Acts nearly, and will be finished by the close of 1832."—The entire volume may therefore be considered as now in circulation. Successive editions will follow, as the demand for them shall require. Such progress has been made in the translation of the Old Testament, that its entire completion is now anticipated in May, 1834.

Mr. Wade states that he has now completed a spelling-book, which contains about fifteen hundred radical or syllabic combinations, in all which only two types are required, which are not used in Burman or Taling. He has, also, with the assistance of his Karen teacher, made a translation of the Burman catechism, and scriptural commands, as contained in the "View of the Christian religion." A Karen teacher has made himself master of the spelling-book, and has a Karen school of ten scholars under his care, who are learning to read in their own language, with intense interest.

Tavoy.—Rev. Mr. Mason and his wife and Mrs. Boardman occupy this station. Mr. M. went through the city and suburbs, leaving one or more tracts with every Burman family. He supposed, that a few might be omitted at such a

season, when the place was literally drenched, but says, "I am persuaded, the number is extremely small, as I have repeatedly gone over the same ground to make sure of having done my work thoroughly." He distributed more than 3,000 tracts, comprising more than 40,000 pages. These were received with various indications of feeling, some being pleased, and others displeased, and some indifferent; yet when it is considered what a powerful influence these messengers of truth have exerted on the consciences of persons in private, we cannot do otherwise than anticipate some good in this instance.

On returning home from a tour Mr. M. found more than sixty Karens, who had come from distant places in the country, and were waiting his return. The next day being the Sabbath, the company at worship was so large, they could not be accommodated with seats. Many of them were applicants for baptism, and on Monday the examination commenced, which continued through that and the following day, and resulted in the admission of twenty to the church. The fruits of the last year have been such as angels and all the saints on earth would delight to witness. More than sixty souls, ransomed from the power of heathenism and the dominion of sin, have put on Christ by baptism, and swelled the entire number of the church in this place to upwards of one hundred and fifty. These, with fewer exceptions than usual, adorn the doctrine of the Savior. They have exhibited, in some instances, a spirit of enterprise regardless of toil and expense, which it would be well even for Christians in America to emulate. They knew by report, that they had kinsmen according to the flesh in Siam, who had not heard the glad tidings of great joy by Christ Jesus, and though unapprized of the solicitude which our missionary felt to become acquainted with their state and disposition, they resolved to cross the mountains and explore their country.

Our number of day scholars is now about 80; which, with the boarding-school, two village schools and about 50 persons who learn during the rainy seasons, in the Karen jungle, make upwards of 170, under our instruction. The scholars in the jungle, of course, cannot come to us often; but a great many have been in to be examined in their lessons, and we are surprised and delighted at the progress they have made. The children of the day schools in town, and some of the teachers, attend worship on Lord's day. About 40 can repeat Mrs. Judson's catechism, and some have added to that, the account of the "Creation," the "Prodigal Son," the "Rich Man and Lazarus," and part of the "Sermon on the Mount." The little girls have many of them made good progress in needle-work. But what gives me far greater pleasure, is the interest with which they listen to religious instruction, and the affectionate, docile disposition they manifest. They are very much ridiculed for studying the Christian books; but they bear it all very patiently. On the Lord's day, all the children, both male and female, are examined in the Scripture lessons that they have studied during the week; which exercise, with the catechism and prayers, makes our Sunday-school. In a school of eleven females, taught on the mission premises, five of the scholars are members of the church; two have asked for baptism, and one of the remaining four is a very hopeful inquirer. They attend worship in Burman every morning and evening, and the female prayer-meeting Wednesday forenoon.

We have also four small day schools in the Karen jungle, entirely under the management of their native teachers, who are Christians. The day schools are growing, every week, more and more interesting.

Mergui.—Mr. Wade, who with his wife resided at this station, had the satisfaction to perceive an increasing attention on the part of the people, from week to week, and a growing desire for books, till, on some occasions, he gave away from thirty to one hundred and fifty a day. A spirit of inquiry was also awakened, which resulted in the hopeful conversion of several individuals. Before leaving Mergui in March, Mr. Wade deemed it his duty to regard the request of several applicants for baptism; and on mature examination, five were admitted. After the administration of the sacred ordinance, the new converts, and such other native disciples as determined to remain, were embodied as a church of Christ, and Ko Ing appointed to be their pastor.

SIAM.

The proximity of Siam to Burmah rendered it, as a missionary field, an early subject of consideration by the Board. The languages (Burmese and Taling) which are common in one, are spoken by a large proportion of the inhabitants of the other; and seemed to impose it as a duty that, in our calculations, both should be taken into view. Mr. Jones having been designated by his brethren for this field, entered last fall.

NORTH AMERICAN INDIANS.

Sault de St. Marie.—Rev. Messrs. Bingham and Merrill, and Messrs. Meeker and Tanner, with their wives, and Mr. Cameron, and Misses Macomber, Rice and Brown, reside at this station. At the commencement of 1832, a series of meetings was held, in which the Presbyterian missionaries participated, and which was followed by unusual seriousness, and a spirit of inquiry that soon extended through the place. Mr. Bingham and his associates were delightfully employed in the village among the Indians, and at the fort, in directing the anxious to the Lamb of God. In May, a series of meetings was held, with special reference to the natives, which contributed to give a fresh impulse to the work; and in December, a similar series was repeated. The converts who united with the Baptist church amount to nearly forty, of whom nine are natives, two children of the boarding-school and eighteen soldiers. The church, including the missionaries, now consists of 50 members—showing an increase, since the last report, of 38.

Thomas.—Messrs. Slater and Potts, with their wives, labor at this station. In April, 1832, after a season of refreshing such of the converts as had entertained a hope in Christ for several weeks, were examined, and seven admitted to baptism; after which, a church consisting of twelve members, including the missionaries, was constituted and received the fellowship of the brethren present. They have continued ever since to maintain their steadfastness and zeal for the truth. No more were admitted to membership till the 9th of November, when six full Indians were examined and baptised. One has since been received, making the present number of the church 19.

They now have 26 scholars, about one half of whom board with their parents.

Valley Towns.—Rev. Mr. Jones and Mr. Butterfield, with their wives, and Miss Rayner, with four native assistants occupy this place. In June, 1832, the superintendent writes; "I had the unspeakable pleasure last Sabbath to bury in baptism thirty-six full Cherokees, twenty-four males and twelve females. At subsequent periods, thirteen more were added to the church by baptism, and three by letter, making the entire number of members 165—of whom one is black, 15 (including the missionaries) are white, and one hundred and forty-nine are Cherokees. There are two native preachers and five exhorters, who are very useful in their respective neighborhoods, and the former often travel to distant places. Temperance is gaining ground. All the members of the church are also members of the Temperance Society.

The boarding-school is intended to accommodate twenty pupils, and is usually full. Its beneficial influence is already felt, and, in a little while, must be still more so.

There has sprung up in the nation, about 75 miles west of the Valley Towns, a second church, which now consists of 73 members—35 of whom were baptised in the nation, and the others from the vicinity, or were received by letter.

Shoonees. (West of the Mississippi.)—Rev. Mr. Evans, and Mr. Lykins, with their wives, and Mr. French, labor with this tribe; and the Rev. Mr. McCoy resides near them. A school has been commenced, and the children receive a part of their support, being allowed to dine at the mission-house. Rev. Mr. Evans is diligently employed in acquiring the Indian language, with the earnest expectation that he shall soon be able to preach in it the unsearchable riches of Christ.

Creeks.—Rev. D. Lewis, and J. Davis, native assistant. Two having been previously baptised, in October, satisfactory evidence having been obtained of their piety, 33 were admitted to the sacred rite of baptism at one time, and at subsequent occasions 17, making the additions from the formation of the church 57, and the entire number 63. Of these, twelve are natives, four are whites, and forty-two Africans. The ordinary congregation of the Sabbath, when the weather is good, amounts to about three hundred.

There is, moreover, a flourishing Sabbath school, consisting of eighty pupils, to be accommodated.

Cherokees.—Mr. O'Briant. As soon as he had got up his own log-house, and before it was finished, he opened it for worship on the Sabbath, and collected his people together again, whose united devotions, for several months, were unavoidably interrupted. The church, consisting of 15, resumed its meetings, but had to deplore the early loss, by death, of three of its oldest members. As soon as arrangements could be made for it, Mr. O'Briant collected a school, of 20 scholars, but had not all the necessary accommodations.

Choctaws.—Rev. Charles E. Wilson has recently commenced this mission.

Missionaries Appointed.—Five have been appointed, four for the east and one for the west.

Contemplated Fields.—France and Liberia.

Funds.—Received \$47,496 29, including \$2,500 from the American Bible Society, and \$2,500 from the American Tract Society. The payments were \$22,711 65.

Summary.—Never before were they able to obtain but a scanty supply of laborers; but the past year, they have taken into actual employ more than the whole number previously under appointment. They have commenced four new stations, established four new churches, and received to baptism, on profession of faith, more than four hundred converts. The calls, however, are still urgent and deeply affecting.

There is scarcely an arrival from either of the missions, which is unaccompanied by earnest request for further assistance. Let no one, therefore, imagine that his duty is done. Only let him survey the field which is white unto the harvest, and gather to himself fresh incentives to go forth and do with his might what his hand findeth to do. "He that reapeth receiveth wages, and gathereth fruit unto life eternal."

Miscellanies.

PRESENT ATTITUDE OF MOHAMMEDANISM.

THE following address was delivered by the Rev. Eli Smith, at the annual meeting of the Board in the city of New York in October, 1832, and has been recently published in the American Quarterly Observer. Mr. Smith has travelled extensively in Mohammedan countries, and makes his statements principally from what fell under his own observation.

Were it possible, I would gladly bring to remembrance and set before this audience, all the countries and the mingled people I have surveyed in Western Asia. But to wander at random over so wide a field, in the short time that is allowed me, would but confuse your conceptions, and leave upon your mind no distinct impression. We must fix upon some one distinct object of observation. I have thought of none that would be more interesting or useful, than *The present attitude of Mohammedanism in reference to the spread of the gospel.*

Mohammedanism has its seat in Turkey, where it has been my lot to labor and journey. Heretofore it has raised there a haughty front against the religion of Jesus. Its laws have ever imposed tribute, or the forfeiture of life, upon unbelievers, and denounced inevitable death upon apostates. Its professors have long held at the disposal of their arbitrary will, large bodies of subjugated Christians; they once triumphed over the chivalry of Europe; and their sovereigns have for centuries sat upon the subverted throne of the Cæsars. Its doctrines and its history, in a word, have long placed Mohammedanism in a high attitude of contempt toward the gospel, and of opposition to the spread of it, both among Mohammedans, and among nominal Christians subject to Mohammedans.

Allow me to dwell a moment upon this past attitude of Mohammedanism, before I speak of that which it is now assuming.

In reference to the *propagation of Christianity among Mohammedans*, its opposition has held the form of *law*—of law strictly executed. In Egypt even, where some of the institutions of Europe have been for several years professedly imitated, when I first arrived there, an instance of its execution occurred. A Mohammedan woman was discovered to have connected herself with the Greek church; a proof of her new faith was found in a cross stamped indelibly upon her arm; she was seized, carried to the Nile, and sunk in its waters. It has, in fact, long been the boast of the semi-independent inhabitants of Lebanon, that their mountain is the only spot in Turkey, where a Mohammedan can with impunity renounce his religion.

The law, or at least the execution of law, went farther than to punish *Moslems* who apostatized; it punished *Christians* who dared defame Mohammed. When at Alexandria, I was informed of a poor Christian, who had been instigated by some sudden provocation in the bazar to curse Mohammed. He was instantly seized; and it was only by embracing Mohammedanism, that he saved his life. No Christian in Turkey dare, in the presence of Mohammedans, curse the false prophet. They would be glad to do it, such is their hatred of his followers; and they are ready to mention it as one of their grievances, that they are denied the privilege.—*Missionaries* wish not to curse Mohammed. They wish, by sober and convincing argument, to prove that he is a false prophet. But the *two* stand, in the estimation of Mohammedans, not far asunder. An effort was made to convince me, when I first entered Turkey, that by openly arguing against Mohammedanism, a missionary would so trample upon the laws of the land as to forfeit his European protection, and expose himself without refuge to Moslem vengeance. I did not then believe it, and have never since found it true. But any direct attempt to proselyte Mohammedans to Christianity has ever been regarded as a high offence.

In reference to the *spread of the gospel among the nominal Christians of Turkey*, the opposition of Mohammedanism has held, not so much the form of established law, as of *arbitrary oppression*. When a Christian had paid his capitation and other taxes, the Moslem government professed to regard with indifference the particular religious dogmas he might adopt, or the ecclesiastical connection in which he might place himself. From considerations of state convenience, it held indeed the ecclesiastical head of every sect responsible in some respects for all in his communion; and of course was ready to aid, by the civil power, in supporting his authority. Still, it remained for such dignitaries themselves to move the first complaint against measures leading to dissent or reformation. If they remained quiet, foreign missionaries might put the Bible in every Christian's house, and, with aid from above, implant the seeds of grace in every Christian's heart in Turkey; and find no Mohammedan law crossing their movements. And at the worst, the law could not touch their life, or their liberty.

But in Turkey law is one thing, and the measures actually taken by rulers is often quite another thing. The haughty attitude toward Christianity, given to the Turks by their religion and their history, has often led them to trample arbitrarily upon the rights of even Europeans. Missionaries, the appointed agents of the despised religion, have been not a little obnoxious to such acts of oppression. I have travelled over

regions, where the missionaries of Rome, though enjoying the patronage of ambassadors, have been imprisoned, bastinadoed and banished, in endeavoring to propagate their faith among the nominal Christians of Turkey. How many thousands of dollars have been arbitrarily exacted from their establishments in Palestine and elsewhere, their accounts alone can tell. I trust, too, it is not forgotten, that *our own* Fisk and Bird were once imprisoned in Jerusalem. Indeed, who of us does not remember, when the Turkish power was regarded as presenting such hindrances to missionary operations, that our first efforts in Palestine were undertaken with much fear and trembling.—Such was formerly the opposition of Mohammedanism to the spread of the gospel among Mohammedans, and among nominal Christians subject to Mohammedans.

In passing to speak of its *present* attitude, I am not able to tell you, that the anti-Christian articles of its code of laws have been repealed. The changes that have actually taken place in its *general* posture are *two*; one tending to *liberalize*, the other to *humble* its professors. For the first time, probably, in its history, have innovations been formally introduced from Christian nations, as acknowledged improvements. Before, a wall of arrogance, cutting off the view of foreign superiority, hedged up Moslems to the contemplation of their own conceited exaltation. Be it that the innovations are military and in themselves of no moral value, they make a breach in this wall; and in their train may come in others, of a far different nature. They are an acknowledgement, that some good things may be borrowed from Christians, and their tendency is to *liberalize* the minds of Moslems for the admission of others more important.

Moslems have been *humbled* by the experience both of their *intrinsic*, and of their *relative* weakness. The authority of the sultan over his subjects formerly rested upon a double basis; his ecclesiastical character, as head of the Moslem church, and his civil character, as head of the Turkish empire. The former acquired him the greatest veneration and the most hearty obedience. His orders issued in that capacity for the head of an obnoxious pasha, had but to be displayed in the court of the victim, and the very officers of that court would aid in its execution. By his recent adoption of Christian improvements, he has severed this hold upon the veneration of his subjects. Some even scruple not to call him an infidel. To that religious fanaticism, in a word, which has ever been the strongest principle of obedience in the Turkish citizen, and of bravery in the Turkish soldier, he can no longer appeal. What a failure was his late attempt, by unfurling the sacred *sanjak el shereef* during the Russian war! Once he had but to impose the ban of empire upon the famous aly pasha of Yvaunina, whose court even figured in the diplomacy of Europe during the war of the revolution, and the head of the outlaw soon graced the portals of the seraglio. Now the same interdict is issued against Mohammed aly of Egypt, and his victorious army only march the bolder toward the walls of the capital.—Of the *relative* weakness of their power, the Turks have recently had more than one imperative lesson. The battle of Navarino, destroying their navy, and in its consequences dismembering Greece from their empire, was one. Another was the Russian war, which in its progress placed their capital at the mercy of a conquering enemy, and at its close drained the resources

of their treasury. I have studied the Turkish character, and if it has one distinctive trait, it is that of humbling itself under the rod. This experience, therefore, of intrinsic and relative weakness could not but act as an effective antidote to that *arrogance*, which has entered so essentially into the opposition of Mohammedanism to Christianity.

What alterations, now, have these changes in the *general* posture of Mohammedanism, made in its *particular* attitude toward the spread of the gospel? *To the spread of it among Moslems even, opposition is wearing a milder aspect.* That Moslems are yet reduced in their own estimation near enough to a level with other sects, to listen patiently to arguments from *native* Christians, upon the falsity of their faith, is not even now true. But to Europeans is at length assigned, in Moslem estimation, a relative standing, which begins to command for missionaries liberty to argue against Mohammedanism. From Egypt, where the attempt was once made to convince me that openly to charge Mohammed with imposture would endanger my life, reports reach us of repeated discussions between missionaries and Moslems. From Damascus, the very seat of Moslem bigotry and arrogance,—where, when I knew it, a European must wear the costume of an Osmanly rayah, or be liable to be mobbed; and where, since then, two travellers at one time found popular rage against Europeans so high, as to be forced to conceal themselves, until they were sent away with a guard of thirty horsemen—from Damascus even we hear that an effectual door is opening for the circulation of the Scriptures. At Sidon, too, has free discussion with Moslems been recently carried on for months, by Wortabet, himself a native Christian, though under European protection.

Such changes are great, they are astonishing. But I impose upon myself a caution not to build upon them too high expectations. How general and how deep they may be, I wait for time to determine. To bring Moslems to tolerate discussion of the merits of their faith, is one thing; to bring them to tolerate apostasy from it, is another. Humbled as the Moslem's spirit is, that he can bear to hear his religion called in question by a missionary; let a missionary baptize a Moslem convert, and the law against apostates may be found to be not yet even virtually repealed. *This* change is to be hoped for from the *liberalizing* process which is beginning in the Moslem character. May we not look for a public opinion to result from the innovations already making such inroads upon Turkish prejudices, which shall cause the intolerant law of the Koran to become a dead letter, and hold men no longer accountable for changing their religion, to any other tribunal than to that of conscience and of God? Such a state of public opinion, it is believed, is *beginning* to be formed. The causes which are to produce it, have been the longest in operation in Egypt. And to their effect, doubtless, in part, is to be ascribed the tolerance of religious discussion under that government already alluded to. The extension of Egyptian rule over Syria has undoubtedly given these increasing facilities for missionary operations. In Constantinople, too, the capital of Mohammedanism, similar appearances are beginning to be observed. A feeling is commonly remarked there among the Turks, that with their imitation of European dress and military tactics, it behoves them to put on something more of the

European character. When I was last at the depository of the British and Foreign Bible Society at that city, a gentleman was sitting, as I entered, attentively examining the Scriptures. At length he arose, and purchased a copy in Turkish and another in Arabic. It was not until then, so much of the aspect of a European had he in his dress and appearance, that I perceived him to be a Turk. He was no stranger there. He had already been accessory to the distribution of a considerable number of Bibles. And the keeper of the depository informed me, that this was not the only Turk, that felt that while other things were borrowed from Europeans, it was important also to look at their religion.

In listening to my reasoning, has the question occurred to you, whether I am not building too much upon mere political events? Such a question is answered by what I am now ready to say. For the conversion of Mohammedans, two distinct steps have been requisite. A door of entrance among them needed to be opened; and that door needed to be actually entered by missionary laborers. The former step lay beyond the reach of direct religious means, in the sovereign control of Providence. I have traced out to you the interesting arrangements by which, in giving to Mohammedanism an attitude toward the spread of the gospel among Moslems, less haughty and less repulsive, Providence has been taking this step. He has done wondrously; and we have thus far looked on. *We must look on no longer.* It is now our turn to work. The time may not yet have come for missions directly to the Mohammedans; but we ought to have missionaries enough among the nominal Christians of Turkey, for some one to be ever at hand to throw the light of divine truth into the opening mind of every Mohammedan inquirer; and to increase, by all desirable means, the number of his inquirers.

If we take not some such measures, all this providential preparation will bring out no good result. Whatever of humbling and of liberalizing all the political causes in the world can effect in the character of Mohammedans, will never make them Christians, nor good men. In this singularly interesting attitude, this transition-state, into which the Moslem mind is now brought, the impulse of some positive Christian agency is needed, or it will not even remain where it is; it will grow worse. I have no faith in reformatory left in such hands as this now is in. The agents of Christ may stand aloof; but the agents of the devil will not. They are always at hand. It is now a study of many in Turkey, to accustom Moslems, to balls, masquerades, and wine-bibbing, things formerly held in utter abomination. And in this they are succeeding. For, to imitate Europeans, is now becoming common, and such, I am sorry to say, are the specimens of Europe heretofore seen by Moslems, that to fall into practices like these, is in their estimation to be a European.—Can Christians fold their hands, and suffer such a golden harvest to be wholly reaped by the enemy? When shall the disciples of Christ come to have an activity in their Master's service, by which they shall anticipate the emissaries of Satan, and suffer them no longer to pre-occupy opening fields of usefulness! Shall it never be, until Satan is bound his thousand years, and Christians can take their own sluggish course without competition?

In reference to the spread of the gospel among the nominal Christians of Turkey, the opposition

of Mohammedanism, it may be hoped, has entirely ceased. The arbitrary oppression, in which Moslem opposition formerly chiefly consisted, may be considered as wholly passed by. A derangement of public authority amounting to anarchy alone can bring it back. The Turkish government has lately received too many salutary lessons of civility, any longer wantonly to trample upon the rights of foreigners. European and American citizenship has now acquired sufficient respect, to secure even to the missionary his life and liberty, and the enjoyment of his civil rights; and he can go anywhere, that public law is respected, preaching the gospel to the numerous Christian sects of Turkey, with no Turkish ruler disposed to hinder or make him afraid in so doing.

In referring this change to other than religious causes, am I again accused of a propensity to dwell upon political events? If limited to the class of events actually alluded to, I plead guilty to the charge. Had the six eventful years, that I have mingled with Mediterranean affairs, where such events have so rapidly succeeded each other, found me indulging no such propensity, I should accuse myself of possessing the susceptibility, neither of a Christian, nor of a man. Around me was the theatre in which had occurred the great transactions, that, from the remotest ages, have decided the destinies of our world; there were to be developed the wonderful scenes of yet unfulfilled prophecy; and the passing events of every day seemed to take a visible hold upon the fate of nations. What Christian, what man, could fail to open his eyes upon such a book of Providence spread out before him? Is there a Christian that hears me, who did not stretch his eye across the Atlantic to watch the progress of the Russian arms, and whose very Christian feelings did not sharpen his vision?

But how true is it that God's ways are not our ways! Were not all of you disappointed that the Russian army did not march at once upon the capital, and annihilate by force the dominion of the successors of Mohammed? Had it done so, the extension of Russian laws over Turkey, would have been to the nominal Christian sects there, like the congealing of lava upon Pompeii and Herculaneum, casing them up in their present condition, immovable by their own exertions, and intangible to missionary efforts. Even missionaries to Mohammedans, would have found their hands tied, by the claims of an established church to their converts. God seems specially to have upheld the Mohammedan power, with just strength enough still to extend its levelling laws over Christian sects, to the prevention of any rising consciousness of their own power which would make them intolerant; and with just weakness enough quietly to allow the labors of missionaries among them, and expose its own professors to some evangelical influence. Indeed, who can say, that the destruction of Mohammedan power was not too high a prize to be awarded to Russian ambition, and that God has not reserved it for missionary enterprise to win, by converting Moslems to the faith of Jesus?

Among the native Christians, at any rate, in the present crisis of Mohammedanism, has Providence opened a wide field for missionary culture in Turkey. Among them especially are missionaries called for. How urgent is the call, I might show you, had I time, by portraying their wretched spiritual condition. But how should I draw the picture so as to convey faith-

fully to your minds the impression which extensive and minute survey has stamped so indelibly upon mine? How should I make you feel the full urgency of the call I bring you?

During the six years of my missionary wanderings and labors, I have had chiefly to do with men bearing the name of Christians. They are relics of churches planted by Apostle's hands; churches unto whom were first given the oracles of God; in which the candle of piety once burned brightly; and from which emanated the light that now shines upon these ends of the earth. But in treading over again the tracks of apostles and martyrs, I have sought in vain for an individual that now breathes the spirit of Jesus, unless he had borrowed it from a foreign source.

The history of their degeneracy is briefly this. There having been among them from the first no means of easily multiplying copies of the Scriptures, the Bible became at length too dear and scarce for many private individuals to possess; and the people were dependent for their scriptural knowledge, upon the instructions of their clergy, and the reading of the word at church. The former source was soon corrupted, and ere long dried up. For the clergy, becoming secularized at heart, substituted in their teaching the speculations and traditions of men for the word of God, and at length preaching of whatever kind was entirely banished to give place to 'rites and forms.' Throughout the Greek nation now, a sermon is rarely heard except in lent; in Armenia we heard only one, and a pulpit we did not find in a single church. The reading of the word, too, soon became of no avail, for new forms of speech springing up, the ancient dialects grew obsolete, and the Scriptures came to be sealed up in a dead language. Such was also the case with their prayers. For centuries, they have not only listened to God's instructions, but have also worshipped him, in an unknown tongue. The only exceptions to this remark now, among all of whom I am speaking, are the few who use the Arabic language.

They have become, in a word, a *people without the Bible*. And what is it to be without the Bible? Allow me to say, that, in this country, you know not what it is. Would you know, you must go yourselves and see. You must leave the intelligent preaching and devout prayers of your holy Sabbaths; with the blessed hopes of heaven they inspire. You must leave this healthful atmosphere of principled public opinion you breathe; and the honor and honesty in the dealings of man with man around you; with your enterprising trade and prosperous agriculture of which they are the soul. Your multiplied schools and seminaries of learning, too; with the boasted liberty of your republican institutions, you must leave; and go to those beighted people upon whom the Bible has ceased to shed its influence. See how, their religion becoming defective at the heart, they have, to satisfy conscience and quiet their fears, thrown around it the drapery of ceremonies, until all are now bowed down under a grievous bondage to external rights. Superstitious observances being then set off to counter-balance their sins, see how conscience is perverted, and the foundations of moral principle and uprightness are all out of course. See also, springing hence, the paralyzing influence of universal dishonesty upon every department of industry and enterprise; and how the fountains of knowledge, too, being from the same influence no longer frequented, are choked up and disappear. Behold then Turkish despot-

ism, standing upon this triple basis of their dishonesty, sloth, and ignorance, riveting upon their necks its galling yoke. And finally, after a miserable life, witness them passing by multitudes into a cheerless, hopeless eternity.

In a word, accessible to the reach of your Christian benevolence there, are millions of men, sunk in ignorance and sin to a degree that makes the present salvation of any hopeless. Though bearing the same holy name by which you are called, and inhabiting places consecrated by apostle's feet, they are still so degenerate that "the name of God is blasphemed among the gentiles through them," and Moslems confirmed in the errors of the false prophet. The Christianity they profess has lost the essential principles of the gospel; its beneficial influence has ceased; it is despised and oppressed. Need you an array of argument, and power of eloquence to make you listen to their call upon your Christian sensibilities?

There was a time when a call from thence was heard by awakened Christendom. News was brought that the holy land was trampled under the foot of infidels, its sacred places profaned, and their devotees abused; and Europe poured forth hundreds of thousands of warriors, spent millions of money, and shed torrents of blood. In my ardent desire that the call I bring you may be heard, I was about to wish myself Peter the Hermit, standing in some market place in France or Italy, and this audience one of the chivalrous assemblages that listened to him. Were we indeed enacting that scene of the dark ages, not an ear that hears me would not listen with absorbing attention, nor a heart here that would not swell with the high wrought purpose of immediate action; and our country would be soon pouring forth her fleets and her armies to the conquest of Palestine. But I am not a pilgrim monk, reporting the profanation of sacred places; nor are you a collection of feudal knights inspired only by papal superstition. I am a Christian missionary, come to bring you word, that in the vale of Egypt, among the desolations of Palestine, on the plains of Greece, in the mountains of Armenia, and wherever my feet have carried me, *the souls of men*, your brethren by blood and by name, are perishing. You are an assemblage of believers in Christ, professing to partake of that benevolence to souls which brought him from a throne in glory to a cross on Calvary. And shall the message vibrate in your hearts a less thrilling chord of sympathy, and wake up a less effective zeal, than was felt by bigoted crusaders? Is a mere *handful* of missionaries all that enlightened Christian benevolence can send forth, where the superstition of the dark ages sent forth *armies*?

While urging my message, the image of the primitive ancestors of those for whom I plead, the converts of apostles and the founders of Christianity, comes up before me. I imagine their sainted spirits, with parental anxiety for their offspring increased by the knowledge and the holiness of heaven, to be hovering over this assembly. They say to you: Brethren, once like you we gave our children precept upon precept, our daily prayers ascended to heaven for them, and we left with them that precious legacy, the word of God, anxiously hoping that their children's children to the end of time would follow us in unbroken succession to our mansions on high. Hereafter, upon the fair face of your beloved America, as now upon that glory of all lands which was once our country, a night of

apostacy may settle down, and hordes of yet unnamed barbarian invaders fasten deep the blight of some new Mohammedanism. Would you then, yourselves, stoop from your abode in heaven to smile upon an assembly in some distant part, met to restore to your benighted and

oppressed descendants, the lamp of eternal life? Hear, now, we pray you, the plea in behalf of ours. Restore to them the light so long since gone out among them, and receive the blessing of the whole assembly of prophets, apostles, and martyrs.

American Board of Commissioners for Foreign Missions.

INSTRUCTION OF MISSIONARIES.

THE REV. ELI SMITH, about to return to Syria, and the Rev. JUSTIN PERKINS, appointed to the Nestorian mission in Persia, received the Instructions of the Prudential Committee on Sabbath evening, Sept. 8th, in the chapel of the Andover Theological Seminary. The Instructions were delivered by Mr. Anderson; the prayers were offered by Dr. Wisner and Dr. Woods; and an address was made by Mr. Smith to the very crowded audience which attended to witness the solemnities. The interest of the occasion was increased by appropriate music.

The two missionaries embarked at Boston for Malta, with their wives, in the brig George, Capt. Hellet, on the 21st.

ANNIVERSARY OF AN AUXILIARY.

MASSACHUSETTS.—The *Auxiliary of Norfolk County* held its fifth annual meeting at the Rev. Mr. Smalley's meeting-house, in Franklin, September 4th. In addition to the usual reports and the transaction of business, a sermon was preached by the Rev. Dr. Wisner, one of the Secretaries of the Board, who was present as a deputation.—Rev. John Codman, D. D., Dorchester, *President*; Rev. H. G. Park, Dedham, *Secretary*; Rev. Ebenezer Burgess, Dedham, *Treasurer*.

Donations,

FROM AUGUST 16TH, TO 31ST, INCLUSIVE.

I. AUXILIARY SOCIETIES.

<i>Lincoln co.</i> Me. W. Rice, Tr.	
Edgcomb, Gent. 5; la. 12; mon. con. 25, 26;	42 26
<i>Rutland co.</i> Vt. J. D. Butler, Tr.	
East Whitehall, Miss. asso.	31 00
<i>Total from the above Auxiliary Societies,</i>	<i>\$73 26</i>

II. VARIOUS COLLECTIONS AND DONATIONS.

<i>Alleghany, N. Y.</i> Chh.	2 00
<i>Andover, Ms.</i> Sab. sch. in theol. sem. for ed. of hea. youth, 12, 30; infant sch. for tracts for China, 3;	15 20
<i>Athens, Ala.</i> Mon. con.	2 87
<i>Auburn, N. Y.</i> The sum of \$20 ack. in Sept. is for <i>Alta Steele</i> in Ceylon.	
<i>Bangor, Me.</i> Mos. con. in 1st cong. so.	145 44
<i>Barre, Ms.</i> La. of evang. so. for miss. to the Flat head or other Indians,	8 00
<i>Berkshire, N. Y.</i> Mon. con. in a sch. dist.	15 00
<i>Buffalo, Va.</i> N. Price,	5 00
<i>Camden, Me.</i> Gent. for miss. so. 22, 40; la. for miss. so. 12, 56;	34 96
<i>Castine, Me.</i> Gent. asso. 25, 88; la. asso. 26, 54;	52 42
<i>Charlotte C. H.</i> Va. Miss F. L. Hammer,	10 00
<i>Cincinnati and vic.</i> O. By Rev. A. Bullard, Rev. BENJAMIN LABAREE, of Maury co. Ten, which constitutes him an Honorary Member of the Board,	50 00

<i>Florence, Ala.</i> Miss I. S. Simpson,	3 00
<i>Hartford co.</i> Va. J. Atkinson,	5 00
<i>Hartford, O.</i> Fem. asso. 5; chil. of sab. sch. 1, 06;	6 06
<i>Hinsdale, Ms.</i> A friend, to constitute WALTER TRACY an Honorary Member of the Board,	100 00
<i>Huntsville, Ala.</i> Mon. con.	10 00
<i>Jersey, O.</i> Miss Whitehead,	25
<i>Keene, N. H.</i> Heshbon so. for <i>Elizabeth Whitney Barstow</i> at Harmony,	30 00
<i>Leominster, Ms.</i> Juv. miss. so.	13 28
<i>Litchfield, Ct.</i> Circle of industry,	50 00
<i>Little Compton, R. I.</i> Fem. benev. so.	23 31
<i>Medford, Ms.</i> Mon. con.	19 33
<i>Methuen, 1st par.</i> Ms. Gent. asso. 9; la. asso. 41; to constitute the Rev. HORATIO R. HACKETT an Honorary Member of the Board; 1st cong. so. 23;	73 00
<i>Newark, O.</i> Miss Stedman, 6; Miss S. 25c. three cent. 3; Rev. Mr. M. 50c.	9 75
<i>New Hanover co.</i> N. C., A lady, av. of jewelry,	1 13
<i>Newport, R. I.,</i> A friend,	1 00
<i>Portsmouth, N. H.</i> Juv. so. 2d pay for <i>Harriet Putnam</i> in Ceylon,	20 00
<i>Robinson co.</i> N. C. Av. of breast-pin,	37
<i>Salem, Ms.</i> A friend in Sab. so.	10 00
<i>Sharon, Ms.</i> JONATHAN CRANE, which constitutes him an Honorary Member of the Board,	100 00
<i>Walker's chh.</i> Va. Contrib.	8 35
<i>Washington, D. C.</i> Mrs. Coyle,	15 00
<i>Welch Run, Pa.</i> Rev. R. Kennedy,	10 00
<i>Wilmington, Del.</i> Coll.	47 00
<i>Winchendon, Ms.</i> A friend, av. of beads,	3 67
<i>Winchester, Ten.</i> Mon. con.	5 00
<i>Unknown, An officer in the army,</i>	1 00
<i>Whole amount of donations acknowledged in the preceding lists, \$979 65.</i>	

FROM SEPTEMBER 1ST TO 10TH, INCLUSIVE.

I. AUXILIARY SOCIETIES.

<i>Addison co.</i> Vt. E. Brewster, Tr.	
Monkton, Indiv.	1 00
<i>Central ant. so. of Western New York,</i>	
Rev. A. D. Eddy, Tr.	
Palmyra,	41 60
<i>Cheshire co.</i> N. H., C. H. Jaquith, Tr.	
Jaffrey, Gent. and la. 18; O. B. 5;	23 00
Sullivan, Mon. con.	5 00
Swanzy, Gent. 12; la. 5; mon. con. 5, 50;	22 50
Troy, Rev. E. Rich,	19 00
Wulpole, Gent. and la.	26 50—89 00
<i>Essex co.</i> South, Ms. J. Adams, Tr.	
Salem, Mon. con. in S. so.	3 47
<i>Essex co.</i> N. J., T. Frelinghuysen, Tr.	150 00
<i>Franklin co.</i> Ms. F. Ripley, Tr.	
Shelburne, Of sums ackn. in Jan. \$50 constitute the Rev. THEOPHILUS PACKARD, Jr. an Honorary Member of the Board.	
<i>Hampden co.</i> Ms. S. Warriner, Tr.	
Agawam, Gent. 14; la. 10;	24 00
Blandford, Gent. 72, 52; la. 78, 60; (of which to constitute the Rev. JOEL BAKER of Middle Granville, an Honorary Member of the Board, 50,) mon. con. 17, 28;	168 40
Chester, Gent.	39 33
Chickopee, Gent.	50 58
Factory Village, Mon. con. 77, 25; la. 6, 00;	88 75

Longmeadow, Gent. 56,25; la. 36,39;	
Ludlow, Gent. 15,12; la. 22,10;	92 64
mon. con. 3,20;	41 42
Southwick, La. 24 40	
South Wilbraham, Gent. 6,02;	
la. 12; young la. 1,42; mon. con. 3,26;	22 70
Springfield, La. 70 80	
Westfield, La. 29 83—\$42 85	
Merrimack co. N. H., S. Evans, Tr. Mon. con.	20 64
Morris co. N. J., J. M. King, Tr. 30 00	
New York city and Brooklyn, W. W. Chester, Tr. 292 06	
New York city, Board of for. miss. in R. D. chh. W. R. Thompson, Tr. Rhinebeck, Fem. miss. so. to constitute the Rev. I. B. HANDBERGER an Honorary Member of the Board, 50 00	
Norfolk co. Ma. Rev. E. Burgess, Tr. Dedham, 1st chh. Gent. 40; la. 30; mon. con. 34; 104 00	
S. par. La. 13,25; mon. con. 29; 33 25	
Dorchester, 2d chh. Gent. 203,50; la. 87,70; juv. asso. for Mary Codman at Mayhew, 30,10; 321 30	
Village chh. Gent. 40; la. 40; (of which to constitute the Rev. DAVID SANFORD an Honorary Member of the Board, 50; Franklin, Mon. con. 100; a friend, 5; do. 2; a young lady, av. of work, 4,70; 111 70	
Medway, E. par. Gent. and la. 38 56	
W. par. Gent. 5 00	
Quincy, La. 15,56; mon. con. 4,50; 29 06	
Stoughton, Asso. 12 00	
Walpole, Mon. con. 30; sab. sch. 6,22; 36 22	
Wrentham, 1st par. La. 45 00—\$07 69	
Rutland co. Vt. J. D. Butler, Tr. Rutland, E. par. La. 11 75	
Total from the above Auxiliary Societies, \$2,140 06	

II. VARIOUS COLLECTIONS AND DONATIONS.

Albany, N. Y., J. T. Norton, for miss. at Constantinople, 1,000; 4th presb. chh. 50; 1,050 00	
Bainbridge and Niagara, N. Y. Chh. contrib. 5 54	
Bangor, Me. Mon. con. 55 00	
Bennington, Vt. H. Swift, 10; N. Leavenworth, 10; I. Doolittle, 10; Miss B. S. 2; Miss L. S. 1,50; a friend, 1,50; S. C. 1; Mrs. H. 1; Mrs. I. R. 50c. E. A. 50c. Mr. H. 50c. sab. sch. class of Miss E. H. 1; N. G. 1,06; for Syrian miss. 40 56	
Bethlehem, N. Y. Mon. con. for John Denniston in Ceylon, 12 00	
Big Hollow, N. Y. Chh. 7 56	
Bradford, Ms. A mechanic, by Miss Haseltins, 10 00	
Brookline, Ms. Mon. coll. for ed. in Greece, 9,67; Kingsbury so. for Candy's Creek, 20; 29 67	
Caldwell, N. J. Male aux. so. 10 00	
Catskill, N. Y., O. Day, to constitute EDGAR B. DAY and SAMUEL S. DAY Honorary Members of the Board, 200 00	
Champlain, N. Y. Benev. so. 30 00	
Cincinnati and vic. O. By Rev. A. Bullard, Bloomington, Ind. Sub. in presb. chh. 30,50; Cannonsburg, Pa. Fem. miss. asso. to constitute the Rev. Dr. Brown an Honorary Member of the Board, 53,46; students in Jefferson college, 7; Chillicothe, Av. of injured articles sold, 1; presb. chh. 8,58; Cincinnati, Mon. con. in 2d presb. chh. 9,36; do. in 3d do. 4,68; sub. in do. 12; Rev. Dr. A. for Dr. Scudder in Ceylon, 5; Connersville, Ind. Mon. con. in presb. chh. 5; Dayton, Mon. con. in do. 30; Nicholasville, Ky. Mrs. J. M. 5; Paris, Ky. Mrs. D. Barnett, 100; South Hanover, Ind. Mon. con. in presb. chh. 19; Ver-	

sailles, Ky. Sub. in do. 45,81; Grier Creek presb. chh. 15; Vevay, Ind. Sub. in presb. chh. 15; Walnut Hills, Lane Sem. Students, 6,69; mon. con. 4,03; 377 11	
Cleveland, O. La. sew. so. for hea. sch. in Ceylon, 30 00	
Colchester, N. Y. Sarah Downes, 50 00	
Danbury, N. H. Rev. J. Hobart, 2 00	
Delhi, N. Y. La. to constitute the Rev. ORLANDO L. KIRTLAND an Honorary Member of the Board, 50 00	
Deposit, N. Y., I. Bixby, 10 00	
East Bloomfield, N. Y. Mrs. Hardmetall, 3 00	
Franklin, N. Y. Chh. 14,50; indiv. 25,50; D. Dewey, dec'd, 10; to constitute the Rev. DANIEL WATERBURY an Honorary Member of the Board, 50 00	
Gambier, O. Bishop Mc Ilvaine, for infant sch. appar. for Syrian miss. by Mrs. Smith, 10 00	
Laurel Hill, N. C. Chh. 8 00	
Lawrenceville, Pa. Mrs. M. Hudson, 20 00	
Lewistown, Pa. La. sew. so. 25 00	
Moorea, N. Y. Benev. so. 4 54	
Moreau, N. Y. Mon. con. 15 00	
New Salem, Ma. Cong. of Rev. D. Metcalf, 4 12	
Norwich, Ct. Mrs. B. Lee, 5; Mr. and Mrs. A. Lee, 5; for sch. in Syria, 10 00	
Paris, Ky. Presb. chh. for Sandw. Isl. miss. 50 00	
Rochester, N. Y., A. Champion, 50; av. of pin, 25c. 50 25	
Savannah, Ga. Mon. con. in 1st presb. chh. 66 04	
Schenectady, N. Y. Fem. miss. so. of Dutch and presb. chhs. 70 00	
Shelter Island, N. Y. Presb. chh. 12 00	
Snow Hill, Md. J. P. Robbins, 50 00	
South Hampton, N. Y. Presb. cong. to constitute the Rev. D. BEERS an Honorary Member of the Board, 53; ded. amt. ackn. in Aug. 31; 22 00	
S. Salem, N. Y. Fem. char. so. 26,25; a friend, 10; T. M. 5; M. G. 5; Y. G. 5; 51 25	
Stonington, Ct. S. S. Carew, 50	
Upper Canada, Friends, 3 50	
Upper Red Hook, N. Y., R. Gosman, 200 00	
Walton, N. Y., A friend, 10 00	
Weston, Ct. Mon. con. in North Fairfield, 4 33	
Winthrop, Me. Fem. asso. 7 92	

Whole amount of donations acknowledged in the preceding lists, \$4,856 95.

III. LEGACIES.

Castleton, Vt. Eber Gridley, dec'd, by Josiah G. Harris, Ex'r, 600 00	
Hartford, N. Y., P. Paine, dec'd, 12 50	

IV. DONATIONS IN CLOTHING, &c.

Bloomfield, N. J., A box, fr. juv. frag. so. for Beyroot, 20 00	
Bristol, Vt. A box, fr. miss. asso. for Wills-town, 20 00	
Lyne, N. H., A box, fr. fem. benev. so. 11 00	
Monkton, Vt. A box, fr. indiv. 21 00	
Otis, Ms. A bundle, fr. la. benev. so. 11 00	
Plainfield, N. H., A bedquilt, fr. Mrs. M. Chase, 6; do. fr. juv. so. 5; for Mrs. Woodward at Manepy, 11 00	
Townsend, Ms. A box, fr. fem. read. so. 21 00	
Unknown, A box, for Mr. Armstrong, Sandw. Islands.	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scripture, school books, tracts, &c. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools: especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, &c.

Fulled cloth, and domestic cottons of all kinds